

Sam. Ingard. 1627.

Loidoromastix:

THAT IS,

A SCOURGE FOR A RAYLER; CONTAINING A FULL AND SUFFICIENT ANSWER VNTO

the Vnchristian raylings, slaunders, vntruths, and other in-

urious Imputations, vented of late by one RICHARD

PARKES master of Arts, against the author

of LIMBOMASTIX.

Wherein three hundred raylings,

errors, contradictions, falsifications of Fathers,

corruptions of Scripture, with other grosse

ouer sights, are observed out of the said

vncharitable discourse,

by

ANDREW WILLET Professor of Diuinitie.

Iob 31.35,36.

*Though mine aduersarie should write a booke against me,
would I not take it vpon my shoulder, and binde it as a
crowne vnto me?*

August cont. Petilian. lit. lib. 3. c. 8.

*Nec malam conscientiam sanat preconium laudantis, nec
bonam vulnerat contitiantis opprobrium:*

Neither doth the commendation of the praiser heale an euill con-
science, nor the reproach of a Reuiler wound a good.

Printed by CANTRELL LEGGE,

Printer to the Vniuersitie of CAMBRIDGE. 1607.

*And are to be sold in Pauls Churchyard by RICHARD
BANKEWORTH at the signe of the Sunne.*

LONDON: 1811.

A SCOTCH FOR

BY JAMES HAYTER, ESQ.

AND THE REV. JAMES HAYTER, ESQ.

OF THE UNIVERSITY OF EDINBURGH.

IN TWO VOLUMES.

THE FIRST VOLUME.

WITH A PREFACE BY THE AUTHOR.

AND A LIST OF THE SUBSCRIBERS.

AND A LIST OF THE DONORS.

AND A LIST OF THE CONTRIBUTORS.

AND A LIST OF THE PATRONS.

AND A LIST OF THE MEMBERS.

AND A LIST OF THE OFFICERS.

AND A LIST OF THE CLERICAL.

AND A LIST OF THE LAY.

AND A LIST OF THE FOREIGN.

AND A LIST OF THE CORRESPONDENTS.

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AND A LIST OF THE PUBLISHERS.



TO THE MOST RE-
VEREND FATHER IN GOD,
RICHARD, by the Diuine prouidence Archbish.
of CANTERBVRIE, *Primate and Metropolitan of all*
England: and of his Maiesties most Honou-
rable priuie Counsell.



*V*gustine (Right Reuerend Father)
when a certaine young man of no
good fame, had accused one *Bonifacius*, a Minister or Presbyter, of a
great crime (they both beeing of
his owne Colledge and societie)
though he gaue more credit vnto
the Presbyter, yet the matter han-
ging in suspense and doubt, he sent them both for the
more full manifestation of the truth, vnto the tombe of
Felix the Martyr: for they had a great opinion of such pla-
ces in those daies. My case at this time in some things is
not much vnlike: who hauing beene a Minister and Pres-
byter of this Church, and a poore Preacher and writer of
the same now these twentie yeares, am at the last, by one
of obscure fame and name, accused before your *Grace*, of
heresie, blasphemie, and charged with the deniall of an Ar-
ticle of the faith. In which accusation, as I doubt not, but
that your *Gr.* opinion is as indifferent toward me (whose
Parents, education, studies, and trauailes, you haue knowne
these many yeares) as *Augustines* was toward *Bonifacius*;
yet herein my case is better, that I doe referre my selfe to
the iudgement of a Reuerend Prelate liuing, and am not
sent to the triall of the dead.

Epist. 157.

*Quamvis magis
Presbytero cre-
didissem.*

*See Imput. 16
reccinua.*

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Plutarch. Inter
Laconica apo-
thegmata.

λόγους ἱερώνους δα-
κρυίναν τὰς ἱρι-
δας.

διασκόζοντα τὸ
μὴ παρόντα.

Lib. 1. de ira.

Cicer. Philip. 2.

Iob 31. 36.

de baptis-
mo. Christi.

Archidamus, not much vnlike to the former example, being chosen an arbitrator betweene two that were at variance, brought them into the Temple of *Minerva*, and hauing first bound them with an oath to stand to his sentence, decreed, that they should not depart thence, before they had compounded the controversie. *Crates Thebanus* is said to haue vsed to resort vnto families that disagreed, and with perswasions of peace to haue adiudged their strifes. So your (Honour) not so much by choice an arbitrator, as by office and place a Iudge in these causes, will bring vs both (I trust) into the Temple of God, there to be tried by the Scriptures: And as *Crates* endeauour was to pacifie families, so I hope, your Gr. care is, to settle this Church in peace: approouing that godly saying of *Basilus*; ἰδὲν ἑτὸς ἰδίον ὀπισθοῦν (χειρίαν Basil.) ὡς τὸ εἰρηνοποιεῖν, that nothing is so proper to a (Bishop) as to be a peacemaker.

Mine aduersarie hath had the prioritie of complaint, and first filled your eares (though not possessed them) with his vntrue surmises: for I doubt not, but as *Alexander*, when one of his familiar friends was traduced before him, stopped one of his eares, as reseruing it for him that was absent: so your Gr. hath one care left for me: according to that rule of *Seneca*, *Utrique parti actiones daret, daret tempus, non semel audires: magis enim veritas elucet, quo sapius ad manum venit*: to giue vnto both parties their action, and to graunt them time, to heare more then once: for the oftner the truth cometh to hand (to be scanned) the more the light thereof appeareth. *Cicero* against *Antonie* said: *quid mihi plenius, quid uberius, quam mihi, & pro me, & contra Antonium, dicere*: But I may adde the third; that it contenteth me, that I may speake not onely for my selfe, and against such an one, but before your Gr. As for his accusations, I feare them not, mine owne conscience testifying with me: I will (as *Iob* saith) take them upon my shoulder, and bind them as a crowne vnto me. For, as *Cyprian* well saith, but vpon an other occasion; *nequaquam sub hoc onere lassitudinem, sed quietem inuenturi*: vnder this

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this burthen I shall not finde wearines, but rest. As *Augustine* also saith: *qui volens detrahit fama mea, nolens addit mercedi*: he that willingly detracteth from my fame, doth against his will adde to my reward. Lib. 3. contra
Peul. c. 7.

But two things I doe not a little wonder at, that he durst abuse your Gr. cares, with such vntrue and vncharitable inuestiues in his Epistle, and the Reader, with such grosse and absurd ouersights in his booke.

In the first, he chargeth me with a prophane and irreligious fact in denying ^a an Article of the Christian faith: Epist. Dedicat.
a p. 3.
^b with errors, or heresies rather in oppugning the doctrine b p. 6.
of the Church: ^c striking at some maine points of faith, c p. 6.
making the foundation it selfe, and calling in question, hea-
uen and hell, the diuinitie and humanitie, yea the very soule,
and saluation of Christ our Saniour himselfe: ^d so hardened d p. 7.
in error, that they neither see contrition of heart to repen-
tance, nor confession of mouth to obedience: ^e that neither e p. 10.
Rhemist nor Romanist, could lightly haue more disgraced
the discipline and doctrine of the Church in diuers points,
To these iniurious slaunders, my particular answer after-
ward followeth, which were needlesse to be inserted here.
Thus much concerning my selfe I say in generall in *Hie-
romes* words: *Egone haereticus, quare ergo me haeretici non* Lib. 3. adv. Pel.
amant: am I an heretike, wherefore then doe not here-
tiques loue me? ^f which in their rayling pamphlets and li-
bells haue made me a marke to shoote at. But that saying
of *Cyprian* doth giue me content: *Scias hoc semper opus*
esse diaboli, ut seruos dei mendaciis laceret, ut qui conscien-
tia sua luce clarescunt, alienis rumoribus sordidentur:
Know this to be alwaies the worke of the deuill, to vex
the seruants of God with lies, that they which are cleare
in the light of their conscience, should be blemished with
other mens reports. Now, though he tooke vnto himselfe
this libertie, in this vnfriendly manner to disgrace me, yet
he might haue shewed more modestie, then to outface
me with such vntruths, in your Gr. prefence. It is said, that
the actors of those wanton playes, called *Floralia*: *Catone*

Imput. 2. recriminat. 3. 5. 7.

^f Apologicall epistle, written as is supposed by one *Phillips* a Iesuite: and in the Retecti- on by *Woodward* an other of that faction. Lib. 4. epist. 2.

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presente agere recusarūt: refused to play in Catoes presence: and he might haue forborne to haue vttered his forged calumniationes before so graue a personage. But I trust it will fall out here, as sometime in the like case with *Augustine*:
Tom. 10. ser. 49. *Experti dicimus, nam non crederemus, multi à nobis mala consilia petunt, consilia mentiendi, consilia circumueniendi, sed in nomine Christi nullus talis nōs tentauit:* I speak (saith he) by experience, otherwise I would not haue beleueed, many doe aske of vs euill counsell, counsell to lie, counsell to circumuent; but in the name of Christ, none such hath tempted vs. Neither (I hope) hereafter, your wisdom will giue passage or licence to such mens intemperate pennes, to wound and gall their brethren: yet had hee staied here onely, in censuring the liuing, and not proceeded to taxe the memorie of the dead, it had been more tolerable: that godly learned man Doctor *Reynolds*, who is now at rest in the Lord, is thus iniuriously handled by him, and that since his Christian departure; whereby grace may so happily worke in their hearts, that where the truth hath beene heretofore frowardly excluded, &c. as though that worthy mā, were either voide of grace, or did frowardly exclude the truth: nay he spareth not to charge him, as guiltie of profane, irreligious, hereticall, sacrilegious opinions, of grosnes, sophistrie, profanenesse, &c. It is said of *Themistocles*, that in his returne from battell, seeing a dead body lying with iewels of gold, hee thus spake to one that was with him, *Take thou away these things, for thou art not Themistocles:* neither would this man, if he had beene, (I say not of an heroicall spirit, as *Themistocles*) but of a sober and charitable spirit, as euery good Christian, haue stripped the dead of his well deserued ornaments: in seeking to impaire his credit, he doth but blemish and obscure his owne; and sheweth himselfe to bee of those, who as *Hierome* saith, *Hippocratis fomentis magis, quam monitis nostris indigent:* had need rather of *Hippocrates* medicine, then our admonition.

Now may it please your (Reuerend Fatherhood) to
 giue

Epist. dedi. p. 11.

See Impu. 1. re-
 crim.

Plutarch. præ-
 cept. de regend.
 republic.

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giue me leaue, to offer vnto your view some of the principall contents of his booke: by the tast whereof, it will appeare, what relish the rest haue; & by the smell of some of his flowers, one may guesse, what herbs grow in his garden: as *Hilarion* said to *Hesychius*, when a bunch of small pulse was brought them out of a Churles garden, *that hee could not abide the stinck thereof: Doe you not feele (saith he) a filthy saour, and euen his couetousnesse to smell in the pulse?* So by this handfull, which I shall gather out of his booke, the euill saour will be found of the rest.

*Dixit se fœtorẽ
eius ferre non
posse, non sen-
tis (inquit) pu-
torem teterri-
mum, & in cicere
fœtere avariti-
am. Hieron. vit.
Hilar.*

1. Hee much forgetting himselfe, thus breaketh out beyond the limits of modestie, charging me with folly, hy-
*pocrisie, falsehood, lying, infidelitie, impudency, sawcinesse, Ma-
chianuellisme, Atheisme, Heresie;* as particular instance is gi-
uen, in more then 80. railing speeches vsed against me, and
others: so that I may say vnto him in *Tullies* words, *Neque
qui tam illoto sermone vitur, vita honestior est:* It is not
like that he which vseth such vncleane spech, can be much
honester in life.

1. Impu. recrim.

Contr. Sallust.

2. I haue obserued 22. slanderous imputations, wher-
of some are these: *that I would transforme the order of the
Church into an* ^a *Anarchie: that their heads plot, and their
hands* ^b *practise* *Babylonicall warre: c that he defendeth
diuers things contrary to the truth of the Gospell: d that he
iustificieth pestilent & blasphemous heretiks, against the lear-
ned, and holy Fathers: e that he holdeth the flames of hell to
be temporall: that he called the blessed rootes of the Christi-
an faith, cursed rootes: with such like.*

a Imp. 1. Stan. 8.

b Slaund. 9.

c Slaund. 11.

d Slaund. 17.

e Slaund. 18.

f Slaund. 22.

3. Instance is giuen of 34. vntruthes vttered by him:
^a *As that he beleeueth, I was one of those, which writ the
Letter to Master Hooker; the writers whereof, I knowe
not to this day: b that I borrowe diuers things from Car-
tils booke; which I neuer sawe: c that I fasten all the tor-
ments of hell, vpon the blessed soule of Christ; which I neuer
thought: d that there is not one word through his booke,
that insinuateth any suspicion of Limbus patrum: whereas,
in the preface following, the contrary is prooued directly,*

a 3. Imp. vntr. 6.

b 9. vntr.

c vntr. 11.

d truth denied 1

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in 20. feuerall places out of his booke.

4. Among the errors which he is charged with, to the number of 14. these specially are noted: ^a he iustifieth the Latine text, against the originall Greeke in the newe Testament: ^b hee calleth the booke of Ecclesiasticus, the word of God, which the Church of England holdeth for one of the Apocryphall bookes: *artic. 6.* ^c that the baptisme of infants is not to be found in Scripture, by any expresse mention; whereas the Church of England holdeth it to be most agreeable to the institution of Christ: *artic. 27.* He calleth these found positions, ^d *that the Scriptures alone are not compleate vnto saluation: that mans will is naturally apt without grace, to beleeue: that mens naturall workes are acceptable to God:* which are directly opposite to the doctrine of the Church of England, which holdeth the contrary: *that the holy Scripture containeth all things necessary to saluation: artic. 6. that man of his owne natural strength cannot turne and prepare himselfe to faith: artic. 10. that workes done before the grace of Christ, are not pleasant to God: artic. 13.*

5. Diuers harsh and vsfauorie speeches are laid vnto his charge; as that hee applyeth those words of Christ to himselfe, ^a *de bono opere lapidor: I am stoned for a good worke:* ^b *that Christs conquest vpon the crosse was openly an ouerthrow, and therefore no triumph: if it were, it was a triumph before viltory:* ^c *that there is a most plaine distinction betweene the holy Ghost and Christ, not in person onely, but in his diuine nature.* These and the like assertions, (which he would haue tearmed blasphemies) to the number of tenne, are obserued out of his booke.

6. Diuers points of arrogancy, and vaine ostentation are obserued, to the number of 13. whereof this is one, that hee maketh his boast, that my Lord of Winchester hath in his last booke much altered his iudgement concerning the place of Peter, *mooued by the reasons laid downe by me* (saith he) *and none but me:* whereas it is not true, that that Reuerend learned father, hath therein altered his iudgement:

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iudgement: at the lest, it becom not him so to brag: It might haue better becomed the other, if any such thing were, to haue acknowledged it: As *August.* thus modestly writeth to *Petrus*, a Bishop to a Presbyter: *Vellem rescriptis tuis, quid te docuerit me docere: absit enim ut erubescam à presbytero discere, si tu non erubuisti à laico:* I would haue thee by thy rescript to teach me, what taught you: farre be it, that I should be ashamed to learne of a Presbyter, if you were not ashamed to learne of a lay man.

Further he chargeth the great English Bible, which is authorized to be read in our Curches, with error in the translation, and with blasphemie in the annotations.

7. Concerning the allegation of the Fathers, I haue shewed partly his ignorance, in mistaking and misquoting them, partly his vnfaithfulnes in vnttrue alleadging them, in 30. seuerall places: as namely his ignorance in *a Cyril*, *b Hierome*, *c Augustine*: *d Tertullian* also is strangely produced, contrarie to his owne iudgement: thus he dealeth also with the new writers, as with *Caluine*, *Beza*.

8. Neither can the Scripture escape his vncleane fingers: as instance is giuen in 26. places: as *loc. 17.* the Scripture saith, *He shall not preserue the vngodly*, Iob 36. 5. he readeth, *thou wilt not preserue*: *loc. 19.* *S. James* saith, *which hath conuerted, &c. and shall saue a soule*, Iam. 5. 20. he readeth, *which conuerteth*, in the present: and shall saue his soule: adding (his:) and he maketh as bolde with many places beside.

This it is for one to deale out of his element, and to meddle beyond his skill, for a professor of Grammer, to take vpon him to teach Diuinitie. He must needs stumble that walketh in darkenes, and he can not be without error, that is corrupt in iudgement. Now is verified that saying of the wise man, *εἰς τὸν οἱ πλουτίζοντες ἑαυτοὺς. μὴ δὲν ἔχοντες*, *There is that maketh himselfe rich, and hath nothing*: As this man maketh himselfe skilfull in the tongues, in the Scriptures, in the Fathers, and in what not, in all these proclayming his ignorance: *Hierome* spake it modestly

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Petrus in O-
rig. ad Roman.

Plutarch. præ-
cept. de Repub.
regend.

Lib. i. de vit.
traiq.

Ellet. ad Lucin.

deftly of himfelfe : Fateor, frater Heracli, dum tuis defide-
rijs fatisfacere cupio, oblitus fum pene mandati, quo præcipi-
tur, onus fupra vires tuas ne levaveris : I confefle (brother
Heraclius) while I fatisfie thy defire, that I had almoft for-
gotten the commandement that biddeth, Take not vp a
burthen beyond thy ftrength. But it is moft true of him:
who hath (vnbidden) thruft his fhoulders vnder a burthen,
that is like to crush him. As Cleon was unfit to lead an ar-
mie, and Philopomen to guide a navie, and Hannibal to
play the Orator : fo is this Grammarian to meddle with
Diuinitie. Euripides laying may well be applied to fuch :
τέκτων δ' ὦν ἐργατὴς ἔζηλευζα : a Carpenter thou art,
and yet doft not deale with carpenters worke. Seneca well
faid, Necesse est, vt opprimant onera, quæ ferente maiora
sunt, &c. nec accedendum eo, vnde non fit liber regressus :
Those burthens muft needs preffe to the ground, which
are greater then the bearer : And it is not fafe going thi-
ther, whence there is no retutne. And fo it falleth out to
fuch according to the laying of Hierome : Qui scribunt,
non quod inveniunt, fed quod intelligunt, & dum alienos er-
rores emendare nituntur, ostendunt fuos : They write, not
what they finde, but what they vnderstand, and while they
goe about to correct the errors of others, they bewray
their owne.

Now let me craue a little further leaue to adde some-
what concerning the former booke, which is by him im-
pugned, and this written in defense thereof. The first, en-
titled (*Limbomastix*) I acknowledge to be mine, and am
not afhamed of any matter therein handled, though for
the manner it might haue beene more exact, I confefle.
And for the publishing thereof, this is my excuse, or rather
defense : first, that I was thereunto prouoked in particu-
lar : againe, I saw in his pamphlet maintained that Popish
opinion of *Limbus patrum*, which fuspition the author
can not auoide, as it is at large declared in the Preface fol-
lowing : who if he be found in other points of Protestants
doctrine, it is well : but then is he much wronged both in
the

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the opinion, and reports of them that know him : further, that booke passed vnder the censure of a graue and learned writer of our Church : and yet it was printed without D Sutchiff my priuie.

As touching mine opinion of CHRISTs Descension, handled in that booke, I will freely deliuer what I thinke : first, I beleeeue the Article of the Descension, to be a necessarie part of our faith : and say with *Calvine*, *In the descent of Christ to hell, there is no small force to the effect of our Redemption, &c.* and it auaieth so much vnto the (cheife) summe of our redemption, that it beeing pretermitted, much will be lost of the fruit of Christs death : thus much for the substance of the Article. Secondly, concerning the manner of Christs descension, I doe hold and beleeeue whatsoever can be prooued out of Scripture, and truly collected from thence. Thirdly, yet I affirme, that out of those three places, Act. 2. 27. 1. Pet. 3. 19. Eph. 4. 9. the locall descension of Christs soule to hell, can not necessarily be concluded. And herein I affirme no more, then other graue and learned writers of our Church haue done before me. *D. Fulke* saith, that the article of Christs descension, is not grounded vpon the first text: *Bish. Bilson* resigneth the second place : and *D. Fulke* out of *Theodoret* sheweth, that the third maketh not for the passing of Christ from place to place, and so consequently belongeth not to his locall descension. Fourthly, I say notwithstanding, and professe in the same words, which I set downe before : *They which hold not the locall descent of Christs soule to hell, should not condemne the other, as Popish and superstitious men, that are so perswaded: They which affirme it, ought not to account them as enemies, or aduersaries to the truth, that dissent from them therein.* He that thus writeth, is farre from either hauing his head plotting, or his hands practising *Babylonicall warres* : as I am slaundered, as I haue shewed before. Fifthly, I hold the Article of Christs descension, as the Church of England propoundeth it : *As Christ died for vs, and was buried: so also it is*

Lib. Instit. 2. c.
16. sect. 8.

Confut. of the
Rhem. annot.
2. A. 2. 3.
B. Bill. Survey.
676.
Confut. Rhem.
ann. Eph. 4. 1.

Limbon. p. 5.

Artic. 3.

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a M. Rogers in his booke of the Catholike doctrine of the Church of England, printed at Cambr. ann. 607.
b I would he had written as soundly in some points, as namely concerning the doctrine of the Sabbath. p. 163, 195, 192. and in other places.

to be beleued that he went downe to hell: in which words the Article of the descension is commended in generall to be held, without any the determination of the sense: as a he that lately hath learnedly b written (dedicating his booke to your Gr.) vpon the Articles of Religion, by publike authoritie, hauing deliuered diuers senses of this Article, and especially these three: 1. *some hold that Christ descended as God onely not as man, &c. powerfully and effectually, not personally*: 2. *some as man onely, either in bodie onely, &c. to the grane, or in soule onely, when he went to the place of the reprobate, &c.* 3. *as God and man in one person, &c. that he went, as it were into hell, when vpon the crosse, and els where, he suffered the torments, &c.* Then he inferreth thus: *But till we know the natine and vndoubted sense of this Article, and mysterie of religion, persist we aduersaries to them which say, that Christ descended not into hell at all, &c.*

This was the summe of my first booke, which beeing written without gall and bitternesse; as he saith, *Ego sine iracundia dico, ut omnia, tamen non sine dolore*: I speake it without anger, though not without griefe: and the party being not knowne, which was the author of that Pamphlet, and so no man beeing personally touched: as *Hierome* saith, *Nullum lasi nullius nomen mea scriptura designatum est*: I hurt no man, no mans name is in my writing decyphered: He might in silence haue corrected this error, as *Ambrose* saith, *Et si nostra voce non proditur, vel suo tamen erubescat affectu*: though he bee not by my voice bewraied, yet hee might in his owne opinion haue beene ashamed: Yet could he not containe himselfe, but must set pen to paper, and publish his owne shame, by his vnchristian and intemperate rayling: according to that saying of *Hierome* to *Helvidius*: *Arbitror te veritate superatum, ad maledicta conuerti*: I thinke, you beeing ouercome with the truth, did turne to rayling. I haue felt before this, the whip of popish tongues, and haue tasted of their virulent pennes; but the badge of heresie, impiety, profanenes, blasphemy, atheisme, was neuer set vpon my sleeue before;
him

Cicero. Philip. 2.

Id Nepotian.

Idem Luk.

Idem Helvid.

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himselfe, that there pinned it, beeing more worthy to weare it in his forehead: hee hath nothing almost in his mouth, but *lying, falshood, hypocrisie, corruption of Scriptures, contradictions, falsification of Fathers*: which things, if he could fasten vpon me, as he neuer shall, yet it would nothing helpe his cause; as *Hierome* saith, *Quid vulneribus tuis prodest, si ego fuero vulneratus?* what doth it helpe your wounds, if I likewise be wounded? and againe, *Quid refert, si causa cadis, & crimine superes?* what doth it auaile, if you faile in the cause, and bee superiour in obiecting of crimes? I feare not what he can lay to my charge, for I haue read, *οὐτε ἀρρώστου πληγὴν, οὐτε ἀνοήτου ἀπειλήν δεῖ ἐυλαβησθαι*: that neither a weake mans blowes, nor an vnwise mans threats are to be feared.

Apolog. 3. ad. Ruffin.

Now in this other booke, I haue framed a brieue answer vnto his calumnious accusations, not meddling at all with the argument and matter it selfe, both because it remaineth by him vnanswered, and for that I will not crosse the iudgement of some Reuerend learned men of our Church, but content my selfe with that, which I haue formerly written thereof: I haue onely answered his vncharitable slaunders, and returned them with aduantage vpon his owne head. I haue obserued of raylings, slaunders, vntruths, contradictions, falsification of Fathers, corruption of Scriptures, with such other ouersights, not fewer then 300. his errors beeing more then the leaues, and almost equall to the pages of his booke: if hee had had the like aduantage against me, he would not haue doubted to vse that sentence of *Hierom* against me; *Proponam aduersarij sententias, & de tenebrosis libris eius, quasi de foueis serpentes protraham, neque sinam venenosum caput spiris maculosi corporis protegi*: I will propound the aduersaries sentence, and out of his darke bookes I will drawe the serpents, as out of their holes; neither will I suffer his venomous head to lie lurking within the windes of his speckled body. But I will forbear him; yet I must confesse, that in returning this answer, I wanted the patience of *Ioseph*,

Lib. 1. contr. Iovin.

The Epistle Dedicatorie.

Epist. 44.

ad Marcel.

Hieron. Pam-
mach. Ocean.

* trad. 35. in
Math.

a atrocem tibi
iniuriam esse
factam manife-
stum est, si tibi
illata est, cum
esses in sacer-
dotio. Cod. lib.
9. tit. 35. leg. 4.
Valerian. Gale.
b si minime
hæc vera osten-
derit, capitali
pœna plectetur.
Cod. lib. 9. tit. 36.
l. 1. Valentin.
c qui in alteri-
us famam pub-
lice scripturam
confinxerit, fla-
gellatur. Caus. 2.
q. 5. c. 1. Hadrian.
d qui inuenti
fuerint famosos
libellos in Ec-
clesia ponere,
anathematizen-
tur. Caus. 2. q. 5.
c. 3. concil. Elib.

of whom *Ambrose* saith, *Maluit falsum crimen subire, quam verum referre*: that he had rather vndergoe a false crime, then report a true: or as *Hierom* writeth of *Blesilla*, *Blesilla nostra ridebit; nec dignabitur loquacium ranarum audire conuicia*: that shee would smile, not vouchsafing to heare the raylings of the clamorous frogges: For my case is diuers, who beeing charged with heretic, blasphemy, atheisme, must either by silence confesse the crime, or by a iust Apologie wipe it away: So indeed, I was driuen to a great strait, as *Hierome* againe saith; *Hoc mihi præstiterunt, ut si tacuero, reus si respondero, inimicus iudicor, data utraque conditio, sed è duobus eligam, quod lenius est: similitas redintegrari potest, blasphemia veniam non meretur*. They haue brought mee to this, that if I hold my peace, I shall be held to be guiltie; if I answer, I shall be iudged an enemy: an hard condition of each side: but of the two, I will choose the easier: a priuie grudge may (well) bee renewed, but blasphemy cannot be pardoned: which as it seemeth, was imputed vnto *Hierome*, as now vnto mee. Now then, he may thanke himselfe, that began the quarrell, if he be well beaten for his labour, that might haue slept in a whole skin: and if he cannot fence off that blow, which is comming toward him, let him afterward learne to play with his matches. For as *Origen* well saith, writing vpo those words in the Gospel; ** Omnes belli concitatores, in eo bello peribunt, quod concitant*: all that take the sword, shall perish with the sword: all the raisers of warre, shall perish in that warre, which they haue raised.

Now vnto your Gr. wife and graue censure, I present this my iustification; of whome I might craue iustice against this defamer and slanderer, who hath obiected capitall crimes of blasphemie, and heresie, against a Minister of the Church, contrary to the lawe: which by imperiall constitution deserueth capital punishment, if he cannot prooue the things obiected to bee true: by the Canons it was censured, by whipping, or by beeing excommunicate and anathematized. But I craue no such reuenge of him,

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him, but onely pray; touching himselfe, that hee may become an honest man hereafter: and that your Gr. would be pleased, that as I haue beene publikely defamed and traduced by him, so it may be lawful for me publikely to defend my selfe: that according to the lawe, *hutusmodi libellus bellus alterius opinionem non laedit*, such an infamous libell doe not hurt the opinion of another: which cannot be prevented, vnlesse some publike satisfaction should be made: for as *Augustine* saith well, *nobis necessaria est vita nostra, alijs fama nostra*: as our life is necessarie to our selues, so our fame is to others.

Now lastly, as he prayeth, that my bookes as abortiue brats shalbe not suffered to see the sunne, whose light they seek to obscure; I am content to stand herein to your iudgment also, whether of our writings are more worthy to come into the sunne light: as for mine, (whereof some are extant in your Gr. name, which may deliuer me from his iniurious accusation, as beeing an enemy vnto that eminent place and calling) if they were no more meete then his, to be admitted vnto the publike view of men, I could wish them not onely out of the sunne light, but in the fire light also. But which be the abortiue brats, I referre me to the midwiues that brought them out, I meane the Stationers that printed them: I thinke some of them may wish, that his beggerly brats had beene yet vnborne.

Concerning my writings, I am not ashamed to say with *Hierom*: *Multi anni sunt, quibus ab adolescentia, vsq; ad hanc etatem, diuersa scripsi opuscula, &c. prouoco aduersarios ut omnes retro chartulas ex integro discutiant, & si quid in meo ingenio vitij repperint, proferant in medium, confitebor errorem, malens emendare, quam perseuerare in prauitate sententia*: There are many years, wherein since my youth, vnto this age, I haue written diuers works: I do prouoke mine aduersaries, to examine all my writings afresh, and if they finde any fault in my small wit (and vnderstanding) let them bring it forth, I will confesse mine error, willing rather to amende it, then to perseuere in a wrong.

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wrong sentence. And concerning such slaunderous libels,
and immodest inuectiues, as his are, I say vnto your Gr. as
De confid. lib. 1. Bernard wrote sometimes to Eugenius: *Mirror, quomodo*
religiosa aures tue, audire sustinent huiusmodi pugnas ver-
borum, quæ magis ad subversionem, quam inventionem pro-
ficiunt veritatis: corrige prauum morem, & præcide linguas
vaniloquas, &c. flagellum tenes, timeat nūmmularij ne fi-
dant nūmi: I maruel, how your religious eares can endure
to heare such strife of wordes, which euaille more for the
subuersion, then finding out of the truth: correct this euill
vse, and stay such vaine tongues, &c. you hold the whip,
let the money chaungers feare to trust to their (counter-
feit) coyne. And so I ende with that salutation of the
same Father, *Pleuum vos dierum suscipiat dies una illa*
melior in atrijs Domini super millia. Venerabilis pater.
Epist. 61.

**Your Gr. readie to be
commanded in the
Lord Iesus,**

ANDREVV WILLETT.

THE PREFACE TO THE

Christian Reader.



When Rezin King of *Aram*, and Pekah King of *Israel*, had conspired against *Judah*, and fought against *Jerusalem*: the Prophet was sent with this comfortable message; *Feare not, neither be faint hearted, for the two tayles of those smoaking firebrands, &c.* two such fuming, rather then fiering brands, haue raised of late a smoake against me: some foure yeares since a Popish Aramite, and now of late an English Israelite: But as the flames of the first were soone quenched, so I doubt not but the irefull heate, and vaine smoake of the other will quickly be laide. It were somewhat too hard to say of these two aduersaries, as *Tullie* did of his two enemies *Dolabella* and *Antonie*: *Duo hac capita nata sunt post homines natos teterrima & spurcissima, quorum aliter effectus, quod optabat, de altero patefactum est, quod cogitaret*: these two heads are sprung up the worst and most dishonest of all men alive: the one whereof hath effected, what he desired, the other hath discovered what he thought: for neither will I thinke so vncharitably of them, though they thinke and speake most basely and vilely of me: neither hath either of them had his pleasure of me, but in seeking to disgrace me, haue defamed themselves: and haue rather bewraied what they thought, then effected, what they intended.

Dionysius when he heard of two young men, that railed vpon him, and perceiued that the one spake in drinke, but the other seemed to be sober, and yet reuiled: he dismissed

Woodward the Iesuite as it is thought, in his Detection.
R. Parkes.

Philippic. 11.

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de diuina et
humana in opor-
tione.

* Si & mihi li-
ceret dicere,
quæ multi cla-
mitant, iam &
nos intelligeres
scire, quæ om-
nes sciunt, &
me quoque au-
dire, quæ nullus
ignorat Hieron.
ad Theoph.
1. Pet. 4. 14.

Serm. 164.

Dialog. 1. ad v.
Pelagian.

missed the one as a drunken and foolish person, but puni-
shed the other, *as beeing of set malice; and of purpose his e-*
nemie. The like difference there is betweene my two An-
tagonists. The one beeing intoxicate with the whoare of
Babylons cuppe, and hauing wrung out the very dregges
of Romish superstition, writ his pleasure of me in his madd
and drunken fittes: the other, professing himselfe a sober
Protestant, (but let him take heede, if all be true I heare,
least that one cuppe of (*nimis*) more, make him not as
drunke as the other) hath in his pretended sobrietie, excee-
ded the raging fittes of the other lightbraine. But I passe
very little, neither doe I regard their rayling speech, com-
forting my selfe with that saying of the Apostle, *If ye be*
rayled vpon for the name of Christ, blessed are ye: as all
they are, which are maligned for the defense of the truth:
and here I may fitly vse those words of *Augustine: Ego*
volo te esse sanum, quare tu furis in me sicut insanus: I
would haue thee to be sound and whole, and you rage against
me, as one unsound or madde. If they are become mine ene-
mies for the Gospel and the truths sake, I will therein glo-
rie. The one of them shooteth his darts at me, because I
strike at the very bodie of Poperie: the other carpeth, be-
cause I prune off one of the branches thereof, that super-
stitious opinion of *Limbus patrum*, as euen now shall be
shewed. But I say here with *Hierome, Breuiter respondeo,*
nunquam me hereticis peperassey & omni egisse studio, ut
hostes Ecclesie, mei quoque hostes fierent: I answer briefly,
that I neuer spared heretikes; and haue endeauoured with
all my studie, that the enemies of the Church should also be
enemies vnto me. Let them diuide this sentence betweene
them: let the first take the first part, and the other, that
which remaineth: for this I speake boldly, and confident-
ly, that I know no enemies of mine in matter of religion
(some difference in opinion there may be among friends
and wel willers, whome yet I count no enemies) but they
are also enemies (I dare say) to the Church of God, and re-
ligion: that I may here truly vse the Orators words; *Quo-*

*nam meo fato fieri dicam, ut nemo his annis viginti Reipub-
hostis fuerit, qui non bellum eodem tempore, mihi quoque in-
dixerit: I can not tell by what fatall destinie it happeneth,
that there hath not beene these twentie yeares an enemy to
the Commonwealth (and so to the Church also) which hath
not the same time bid battell unto me.*

Now I come to shew, that this mungrell Protestant,
directly holdeth, that Christ descended in soule to hell, to
deliuer some from thence, that were there, and so conse-
quently maintaineth the Popish opinion of *Limbus pa-
trum*: where they imagined the soules of the Patriarks to
be till the coming of Christ thither.

1. Place. These are his owne words: *S. Peter mention-
neth sorrowes, which Christ loosed at his resurrection, which
could not be in the sepulchre, where his bodie lay dead, and
senselesse: and in an other place: he affirmeth they were
the sorrowes of hell which Christ loosed: out of which
words, this argument is pressed:*

p. 9. of the for-
mer booke. e-
dit. 1. and p. 11.
edit. 2.

p. 12. 1. b. edit. 1.
and p. 14. edit. 2.
and 2. b. p. 37.

*The sorrowes of hell which Christ loosed, he loosed for
himselfe, or for others there detained: but not for
himselfe: Ergo for others.*

To this he answereth: 1. in graunting all this to be
true, and yet it will not follow, that the Fathers were deliue-
red out of *Limbus*: unlesse by hell, you understand *Limbus*
patrum, and the persons there detained, the Patriarks, then
you will fall into the same ditch your selfe, &c.

2. b. p. 37.

Contra. 1. It followeth well, if the conclusion be
graunted, that Christ loosed the sorrowes of hell for o-
thers: for either they must be the Fathers which were de-
liuered out of *Limbus*, which the Papists make a member
of hell: or els he falleth into a worse heresie, that some of
the damned detained in hell, were thence deliuered. 2. Is
he so blind and absurd, that he seeth not how this conclu-
sion is enforced against him, and not out of the Replyers
iudgement: doth the opponents conclusion force the dis-
puter, I pray you, or the answerer: the conclusion is, *Ergo
he deliuered the Fathers out of Limbus*: doth he inferre

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this to confirme his owne opinion, or to confute yours? The Replyer therefore will keepe himselfe well enough out of the ditch, while he himselfe sticketh fast in the mire.

Epist. 99.

Ans. 2. He denieth the assumption, affirming with *Augustine*, that *Christ loosed the sorrowes of hell for himselfe.*

Contra. 1. In deede one of *Augustines* expositions in that place is, that *Christ* may be said to haue loosed the sorrowes of hell for himselfe, *quemadmodum solui possunt laquei venantium, &c.* as the snares of hunters may be loosed, least they should hold, not because they did hold: but this exposition can not serue his turne: for he saith, these sorrowes were loosed at *Christs* resurrection: they were not then loosed before, till then: so it followeth that *Christ* was in them: which *Augustine* there denieth; *neque coeperat in eis esse tanquam in vinculis: he beganne not at all to be in those sorrowes, as in bandes.* 2. Againe, he saith, these sorrowes were not in the graue, because the bodie was senslesse, and so felt them not: therefore by the same reason, those sorrowes were in hell, because *Christs* soule was full of sense, and consequently felt them. Thus, will hee, nill hee, either hee must confesse, that some other were deliuered out of the sorrowes of hell by *Christs* descending thither, or that he himselfe felt the sorrowes of hell.

1. b. p. 36. 1. edit.

2. b. p. 39.

2. The second place that encreaseth this suspicion is, because he striueth mightily, that we must read, 1. Pet. 3. 19. *the spirits, which were in prison; not which are:* whereupon it followeth, that he thinketh, some were in the prison of hell, but are not, or els he striueth about words.

2. b. p. 39.

Ans. It followeth not, because I say it should be translated, (*which were*) &c. not, (*which are*,) that they therefore were in hell, but are not: no more then it followeth, the *Angels* were in heauen at *Christs* ascension, but are not.

Contra. 1.

Contr. 1. Hee omitteth the other part of the disjunction, that either that must follow, or els he striveth about words. 2. The instance of the Angels therefore is impertinent: for the Replyer doth not reason thus; they were in hell, Ergo they are not: but thus, either they were in hell, and are not, or else he striveth for words. 3. Yet this contending about the reading of *were* for *are*, giueth strong suspicion, that hee so thinketh, that some *were* in hell, and are not; because his great Master, vpon the aduantage of that word, inferreth the same conclusion, thus writing: *All the Latines, & Greekes, whom we haue cited, expound (were) not (are;) because they will haue them deliuered out of hell by Christ: but it could not bee said truely of those spirits in the time of Peter, that they were then in the prison.*

Bellar. lib. 4. de
Christ. anim.
cap. 13.

3. The third place is this: In that Christ personally descended into hell, it doth more amplifie, and set forth his goodnesse toward mankind, &c. for so much, as the more vile, and loathsome the dungeon is, the greater is the loue of the Prince, who to enfranchise and set at libertie the captiues there enthralled, disdaineth not to enter into it, in his owne person.

1. b. p. 52. 1. edit.
p. 55. 2. edit.

2. b. p. 40.

Hence it is inferred, that these captiues in hell, which were enfranchised by Christs descending thither, could be no other, then the fathers in *Limbo patrum*: for out of the nethermost hell of the damned, none can be deliuered.

Ans. 1. The argument is denied, *Christ went to set at libertie captiues in hell: Ergo, the fathers in Limbo.*

Cont. The argument standeth thus; the captiues in hell set at libertie, were either in *Limbo*, or in the nethermost hell.

But they were not in the nethermost hell, for thence none can be deliuered.

Ergo: the captiues in hell set at libertie, were those in *Limbo*.

The reason cannot be denied, beeing a true syllogisme: the Replyer is not then a trifier in making such reasons: but the Confuter a brabler in denying them.

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Ans. 2. You must first prooue that the Fathers were in *Limbo patrum*, and that hell, the place of eternall captivity, was all one with it, which yet your selfe affirme, is no part of hell: and therefore I inferre it is no place of thraldome.

Cont. 1. Now this ignorant Confuter sheweth himselfe a trifier indeed, and a silly Logician, to denie the conclusion, that the Fathers were not in *Limbo*, which is the conclusion of the former argument.

2. How absurd is this fellow, that seeing a manifest disunction in the proposition, betweene *Limbus patrum*, and the nethermost hell; yet saith, it must be prooued that they are all one.

3. The Replyer in his owne opinion taketh *Limbus*, to be neither a part of hell, nor any where else; but disputeth *ex concessis*, according to their conceit, that so imagine. But this trifling Confuter is caught in his owne wordes; for in confessing that *Limbus* is no place of thraldome, he granteth, that such a *Limbus* there is, but not a place of that qualitie: for according to his owne rule, the former must first be granted, (namely, that there is a *Limbus*) before you can dispute of the latter: whether it be a place of thraldome, or not; and thus, to giue him his owne words againe: you whip your selfe with your owne scourge, whose lashes if you feele not, I say you are very senselesse: and to vse Tullies words, *hec te, si ullam partem habes sensus, lacerat, hac cruciat oratio*: this saying, if you haue any part of sense, tareth and woundeth you.

Ans. 3. But the Confuter not insisting vpon any of these answers, which are very simple; findeth out another: that these captiues, enfranchised by Christ, was all mankind, which by Adams sinne were made guilty of eternall death, and so made his captiues, that had power ouer death, that is the diuell, under whom wee were held in most slavish thraldome, &c. untill such time, as it pleased our most gracious king to enfranchise vs. 2.b.p.143.

Cont. 1. This answer is not to the purpose, for the question out of his former words objected, is not of captiues

and Courteous Reader.

to hell and the diuell, but of captiues in hell: 2.b.p.40. and
thre detained: p.37. and enthralled there, to enfranchise
whom, our prince descended thither: p.40. We were indeede
all captiues by sinne to the diuell, subiect to death, hell, &
damnation; but not captiues and enthralled in hell; this is
but a simple euasion.

2. Our deliuerance and enfranchising was procured &
purchased by the death of Christ; as the Apostle saith, *that*
he might destroy through death, him that had power ouer
death, that is the diuell, and that he might deliuer, &c. for
that end therefore Christ needed not to descend to
hell.

The Confuters
inconstancy &
vncertainty.

3. See how inconstant this new dogmatist is: one while
he saith, that Christ descended to hell, *that the Redempti-*
on of mankind now performed, might bee manifested euen
unto the dead. 2.b.p.72. sometime, to denounce retention in
sinne to the obstinate: and so consequently, in euerla-
sting death and damnation; for so hee expoundeth
that preaching to the spirits in Peter: 2. b. p.77. And
now it was, as hee saith, to enfranchise, and set at libertie.
And thus hee is one of those, of whome the Apostle spea-
keth, *They would be Doctors of the Law, and yet understād*
not what they speake, nor whereof they affirme. I may apply
against him the Orators words, *quam miserum est id nega-*
re non posse, quod turpissimum est confiteri: how miserable a
thing is it, not to be able to deny that; which it is a shame to
confesse. He is ashamed to confesse he holdeth *Dimbus pa-*
trum, and yet beeing pressed with his owne words, he can
not denie it.

1. Timoth. 1.7.

Philipp. 2.

4. *Pla.* What honour is greater then his, who entrench by
force into his enemies pallace; disarmeth him of his power,
disfurnisheth him of his treasure; and returneth victorious,
&c. and what he meaneth by his treasure, hee referreth vs
to a place of Origen, where he saith thus; *hic alligato forti,*
&c. the strong man beeing here bound upon the crosse, hee
went forward into his house, into the house of death; into
hell, and tooke thence his goods, that is, the soules; which he
held.

Lib. 3. p. 5.

In lib. 5. ep. ad
Rom. cap. 6.

5. Pl.

The Preface to the Christign

lib. 3. p. 22.

Lib. de incar-
nat. Domin. fa-
crum. c. 5.

3. b. p. 72.

Bellarmin. l. 4. de
Christ. anim.
c. 13.

3. b. p. 79.

3. b. p. 122.

3. b. p. 123.

3. b. p. 142.

limb. 43-44.

5. *Pla.* *Ambrose* is cited in these words, *beeing free among the dead, loosing the power of death, he gaue release to those which were in hell: and what he meaneth hereby, the words following shew, (omitted by him) hee shed the light of life upon those which were placed in hell, &c.*

6. *Pla.* He saith that *Christ euangelized, or deliuered the glad tidings of the gospel to the dead:* but to whom else could the preaching of the Gospel be glad tidings, but to those, which had comfort and deliuerance by it? And so he must be driuen to say with his great friend, *Pradicatio-nem Christi, &c. that the preaching of Christ in hell, was on-ly for the annuntiation of that great ioy (of their deliue-rance) to the godly soules.*

7. *Pl.* You must first prooue, that they erred in holding that opinion of the deliuey of the Fathers: but if he him-selfe hold that to bee an error, what needed any further prooffe thereof?

8. *Pl.* *Hierom* is cited, who should say, that *Christ de-scended to hell, ut uiuifcos de carcere dimitteret: that hee might dismisse them, which were bound, out of prison.*

9. *Pl.* Likewise, *Cyri*l is brought in, speaking to the same purpose: that *Christ appeared to the spirits in hell, and said to those which were in bonds, come forth.* To what pur-pose should he alleadge these testimonies, if he consented not with them herein? for men doe not vse to produce witnesses against themselues.

10. *Pl.* He confesseth *Limbus patrum*, but denieth it to be any part of hell: to let passe (saith hee) your falshood, (beeing the falsarie himselfe) and absurditie, in confoun-ding (*Limbus patrum*) with locus damnatorum, the one be-ing no part of hell, as your selfe enery where preach. But this is his owne preaching, or rather prating; for the Replyer in those places, speaketh onely of *Abrahams* bosome, not a word of *Limbus*. If then, in his opinion, there was a *Lim-bus patrum*, then either the fathers were deliuered thence, or else they are in *Limbo* still: for heauen or paradise, I hope he will not take to be *Limbus*, which the masters of that

that tearme the Romanists, take for a prison and dungeon of darknes.

11. *Pl. Cassiodorus* is brought in thus witnessing for the deliuerie of the Fathers out of hell: *Christ hauing bound the devill, brought out those prisoners, which he held in captiuitie.* 3.b.p.144

12. *Hierome* againe is thus alleadged: *Christ descended not into the whale, but into hell, to the ende, that those which were in hell, might be loosed from perpetuall bonds.* 3.b.p.169.

13. *Augustine* also is brought to the same purpose: *I see no reason, why we should beleue, that our Saviour came thither, but to saue some from the sorrowes and paines thereof.* 3.b.p.194.

14. So also *Origene* is produced: *the onely begotten sonne (of God) descended into hell for the saluation of the world, and thence brought backe againe the first man Adam.* 3.b.p.194.

15. For the enfranchising and setting at libertie the captiues in hell, he alleadgeth *Ruffinus*, referring vs onely in generall to his exposition of the Creede: in the which he directly affirmeth in these words, *Redijt victor à mortuis, inferni spolia, &c.* he returned a conquerour from the dead, and carying with him the spoile of hell, brought out those which were held of death. So it seemeth that therein he concurrereth with *Ruffinus*, for the bringing out of some out of hell. 1.b.p.55. 2.edic.

16. Whereas the Article of the descension was thus set downe in K. Edwards time, in the Synode held ann. 1552. *As Christ died for vs, and was buried, so it is to be beleued, that he descended into hell: for his bodie lay in the graue till the Resurrection, his spirit beeing sent forth from him, was with the spirits which were detained in prison, or in hell, and preached vnto them, as testifieth Peter: the last clause whereof was left out by the Reuerend Fathers of this Church in their Synode, ann. 1562. and so remaineth still. Now this man commeth, and would expound the meaning of that clause omitted: saying, that their applica-* 2.b.p.42.

The Preface to the Christian

tion of those words of Peter unto Christs descension into hell, is no other then all the auncient Fathers haue made on that place, as may appeare by holy Athanasius, &c. But Athanasius saith, he preached the Gospel or glad tidings to those which were in hell: so he vnderstandeth S. Peters *ἐκείνους*. So likewise Iustinus and Ireneus say, *descendit ad eos euangelizare salutem*: he descended vnto them to euangelize, or bring the glad tidings of saluation, as they cite the Prophet Isai: wherefore, if he vnderstand it according to their exposition, he must hold, that saluation and deliuerance was preached by Christ to some in hell.

17. Place. The harrowing of hell, &c. if you will beleene an old ploughman in your haruest, is no such matter, as you take it for, but such as ought to be beleened of all Christians, as containing a deepe mysterie: he would father his conceit vpon an other, that fauoureth it not: but indeede he cunningly hereby conueieth his owne opinion, as fit to be beleened of all Christians.

18. His opinion is that Iob was in hell: for that place, Iob 17. 13. he readeth thus: *hell shall be my house, and I shall make my bed in the darke*. And further he addeth: for so much as Iob was a perfect figure of Christ, in many things, the word (bed) taken in the better part, doth very truly agree vnto him: because, though hell be a place of restlesse disquiet to the wicked, yet was it to him a place of quiet rest. In which words, beside that in right construction the whole sentence runneth vpon Iob, he beeing a figure of Christs beeing in hell, as he maketh him, must first be there himselfe. But to the hell of the damned he will not thrust him, where els was he then in Limbo?

19. But he doth not more apparantly discouer himselfe, then in these two places following: the first is, 3. b. p. 170. Vnto these I will also adde a propheticall saying, (as it seemeth to me) which I finde reported out of two of the most famous Doctors among the auncient Hebrewes: (the latter Iewes shall kill their Messias, then shall his soule descend to hell, where it shall abide three daies, that it may bring from

7. b. p. 107.
Dial. 4. de sanct.
Trinit.
Dialog. cum
Tryphon.
Iren. l. 3. c. 23.

3. b. p. 110.
Northbrokes
confess. c. 4.
fol. 11.

* he expoundeth that phrase of the harrowing of hell, of the victorie obtained by Christs death ouer hell: not of his personall descending thither, as he doth.
3. b. p. 133.

3. b. p. 170.

R. Hecce dicit.
C. R. Simon 2.
ad Galatian.
lib. 3. c. 11.

from thence all the soules of the Fathers, and of the Iust, and lead them with him into Paradise, and heauenly glorie:) If this be a propheticall saying, then it must haue his accomplishment; and so in his iudgement the soules of the Fathers and the iust men, were brought out of hell by Christs descending thither.

20. The other place is, 3.b.p.174. *The ende of this redeeming visitation he maketh to haue beene, (the illumination of those, which sate in darknes, and in the shadow of death,) which words S. Damascene and Ruffinus applie to Christs descension in hell: And in truth the words of (visiting and redeeming) doe necessarily implie a freedome to men in captiuitie, which to denie to haue beene in hell, as you doe in your second assumption, is to derogate from the blessed death, and passion of Christ. Now my second assumption (as he calleth it) was, But Christ redeemed none in hell. This assumption, seeing he denieth, what els can be his opinion, but that Christ redeemed and deliuered some in hell by his descending thither? and therein agreeth with Damascene and Ruffinus.* 3.b.p.174.

I appeale now to all iudicious men and vnderstanding Readers, whether this counterfeit Confuter, be not apparently conuinced to be an euident maintainer of *Limbus Patrum*: therefore how voide of all truth and modestie that speech is, who seeth not? *there is no cause, nor colour of cause in the world (saith he) why you should accuse that mine answer, as any way enclining to that opinion: for what one word is there thorough the whole booke, which doth so much as insinuate any suspicion thereof?* But what neede this circumloquution of words, when the thing it selfe is apparant: according to that saying, *οὐκ ἔστιν ἄνθρωπος ἐν τῇ μακρονομίᾳ*; when the matter is conspicuous, the prolixitie of speech is superfluous. These places objected doe giue such euidence of his opinion, that he can not with modestie denie it: as the Orator saith, *Respondebisne ad hac, aut omnino hiscere andebis: can you answer any thing to this, or dare you once open your mouth?* and so I say 2. Philippii.

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Apolog. 3. cont.
Ruffin.

say with Hierome: *si non illud scripsisses, vicinū, de luto evaderes, If you had not thus written, &c. you might have wrestled out of the mire.*

Aug. ep. 19.

Phillip. 10.

Phillip. 7.

But in defence of this his opinion, of the deliivering the Fathers out of *Limbus*, antiquity will bee alleadged: for this goeth for currant among the Fathers: whereunto I answere; That the auncient writers of the Church, in some things might bee ouerseene, and that this error might be both generall, and continue long also: as the Patriarkes long remained in that error of Bygamie, and Polygamie, and corrected it not. *Augustine* answered *Hierome* well, who hauing alleadged diuers places, said, *Patere me errare cum talibus*: suffer me to erre with such: *quis est* (saith he) *qui se velit cum quolibet errare?* who is there that would willingly erre with any? The Orator saith well, *qua malum est hac ratio, semper optimis causis veteranorum nomen opponere, &c. quos quidam libertatis adiutores complecti debetis, seruitutis authores sequi non debetis*: What reason is this, alwaies in good causes to oppose the name of the auncients, whom you ought to embrace as helpers of your liberty, not to follow, as authors of your seruitude. The like may be said of the auncient Fathers, that we ought to follow them, when they stand for the truth, not to be lead by them, when they incline to error. And herein the *intent* of the Fathers is rather to be respected, then the *content* of their speech: their meaning was, that euen the Fathers of the olde Testament, though beeing at rest in Abrahams bosome, yet had an accession of ioy, the Redemption of mankind beeing accomplished by Christ: (like as the Saints now shall haue the like increase of ioy at the resurrection, and consociation of their bodies with their soules) though they failed in the particular apprehension and application of this mysterie. And so I end this point, with that worthy saying also of the Orator, *Non exempla maiorum quarenda sunt, sed consilium est eorum, a quo exempla nata sunt, explicandum*: The examples of the Elders, are not (so much) to bee sought into,

as their intent, and counsell, from the which the examples are sprung, is to be expounded.

Thus much for the matter of his booke in generall, now concerning the manner: First, he faileth in charitie, in confuting publikely, that which was written first priuately; and bringing into open view to the world, that which was sent in secret to a gentleman: I speake of the originall occasion of his first booke, wherein, he beeing a Christian, saw not so much, as *Tullie* perceiued by the light of nature; who thus reprooueth *Antonie* for the very like, for making his letters publike, which he sent vnto him in priuat: *Quis unquam, qui paulum modo bonorum consuetudinem nosset, literas ad se ab amico missas, offensione aliquâ interpositas, in medium protulit? quid hoc est aliud, quam tollere è vita vita societatem: quam multa ioca solent esse in Epistolis, quæ prolata si sint, inepta videntur? quam multa seria, neque tamen divulgenda?* Who euer, that was but euen a little acquainted with the custome of good men, brought forth letters sent to him from a friend, some offence coming betweene? what is this else, but to take out of this life, the societie of the liuing? how many merriments vse to bee in letters, which seeme foolish, if they bee vttered? how many serious things, that are no waies to bee published?

Philipp 2.

Secondly, he faileth in modestie, in persecuting the Replyer with rayling speech: you shall finde fewe pages of his booke, which are not pestred with the imputation of lying, forgerie, falsitie, heresie, blasphemie, atheisme, Machi- auellisme, and such like. Thus hee bestirreth him as another *Shimei*, or *Rabshekah*: which I may well requite with round and siliart speech, but will not with like railing: for as he saith, *vehementer me agere fateor, iracunde nego: I confesse I deale earnestly, but not angertly*: and I consider that it is much better, according to that saying, *κακὸς ἀκούειν κρείττον, ἢ λέγειν κακὸς*: to heare euill, then to speake euill.

Impul.

Cicer. Philip. 8.

Thirdly, he forgetteth common honestie, in loading the

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Imput. 2. 3.

John 8. 44.

Apocal.

12. 10.

Cicer. contra

Sallust.

Replyer with slaunders and vntruths; God forgiue him this wrong: he knoweth who is called the *father of lies*, & the *accuser of the brethren*: farre be it from me to repay him in the like. I say with the Orator, *Ego dabo operam, ut & pro me minimo cum fastidio respondeam, & in hunc minime mentitus esse videar*: I will doe my indeauour, that I may both answer for my selfe, with the least irkesomnesse, and without lying of him.

Math 7. 3.

regul. Monach.

Fourthly, his discretion might haue beene better, then euery where vntruely to obiekt those things, whereof hee is guilty himselfe; as throughout this my defence appeareth, not remembring the saying of our blessed Sauour: *why seeest thou the mote that is in thy brothers eie, and perceiuest not the beame that is in thine owne eie?* And so Hierome saith, *Perdit auctoritatem docendi, cuius sermo opere destruitur, ut bene Tullius, caput artis est docere, quod facis*: Hee looseth the authoritie of teaching, whose saying is controlled by his owne doing, as Tully saith, it is the chiefe thing in arte, to teach that which thou doest thy selfe.

Limbom. p. 11.

Anf. 1. 9. lines o-

mitted: p. 37. ar-

gum. 3. 17. lines

omitted: to ob-

iect. 2. p. 40. 2.

whole leaues

omitted, from

arg. 5. to arg. 9.

p. 53. ob. 6. 20.

lines omitted.

Fiftly, his answer is insufficient; for neither doth hee cleare himselfe of the suspicion of beeing a fauourer of *Limbos patrum*: neither hath hee answered the arguments proposed by the Replyer, omitting many of them of purpose, as I haue here obserued, as finding no colour of answer vnto them: leauing therefore, the argument of the booke as yet vnanswered, I onely haue collected 1. 2. seuerall imputations, by him imposed vpon the Replyer; in euery of them, first setting downe the accusation, then the iustification, lastly, the recrimination: wherein, the Confuter is discovered to haue writtē neither diuine-like, scholler-like, nor Christian-like; so that the Prouerbe which Hierome vsed against *Heluidius* homely dispute is veresified vpon him, *Camelum vidimus saltitantem*, we haue seene a Camel dauncing.

Now one word I will adde more concerning my selfe, mine aduersarie, and to the indifferent Reader: As for my selfe, I had thought at the first to haue said nothing,

nothing; nor to haue regarded vaine words; as the Preacher saith, *Give not thine heart to all the words that men* Eccles 7.23.
speake. and *Aristippus* said well, when flying away from one that reuiled, beeing asked why he did so, made this answer, *τὸν γὰρ κακῶς λέγειν σὺ τὴν ἐξουσίαν ἔχεις, τὸν δὲ μὴ ἀκούειν ἐγώ:* thou hast power to speake euill, and I not to heare: and that saying also of *Demosthenes* came vnto my minde, who when one rayled vpon him, answered; *ἐν ᾧ ὁ νικώμενος τοῦ νικῶντος ἐστὶ κρείττων:* I will not enter into that combate, where he that is conquered (indeed and in truth) is superiour (in words) to him that conquereth. But further considering with my selfe, that by his audacious & brauing speech, (if it went currant without checke) some might bee carried away; I thought it not amisse, though not very needfull, to frame him some answer: and here I say with *Hier. Si in defensionē mei aliquid scripsero* Hieron. August. tom. 2.
te culpa sit quę pronocasti, non in me, qui respondere compul-
sus sum. If I write any thing in my defence, the fault is in you, that prouoked me, not in me which am compelled to answer.

And touching him, I haue small hope to reclaime the man to a peaceable mind, considering his insolent kind of writing, and his hawty spirit, who proudly refused to haue any conference with me, when his booke was offered to the Presse, though I earnestly desired it, (which he calleth in his Preface indirect dealing, for other can hee charge mee with none) beeing with childe, as it were, till this his mishapen and deformed monster came forth: so that I may say with the Orator, *Non est mihi cum eo hoste certamen, cum quo aliqua pacis conditio esse possit:* I haue not to doe with such an enimie, as with whom there can be any condition of peace. And I may say with *Diogenes*, who admonishing a lewd man, beeing asked what he did, said, *αἰθλοπα σμήχω, ἵνα λευκὸν ποιήσω:* I doe wash a blacke-a-moore to make him white: yet I will not cease to aduise him, that if he haue any grace, he may returne to a better minde; that seeing he hath once done euill, hee may leaue off,

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Philippic. 12.

Homil. 6. in Ex-
od.

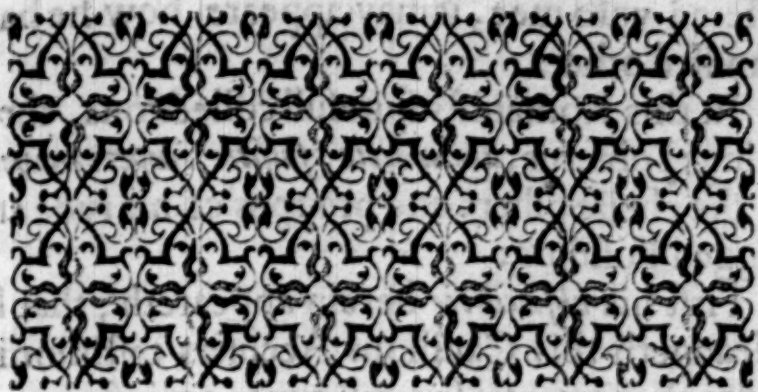
Matth. 10. 13.

Contra lit. Pe-
tilian. 3. 21.

ἀδελφοί μου
ἐγώ.
Eph. 4. 15.
Galat. 6. 16.

off, and doe so no more. *Seneca* said well, *Optima ciuili belli defensio, obliuio*: The best defence of ciuill discord, is to forget it. And *Tullie* said well, *Liceat semel impune peccare: sit erranti medicina confessio*: It may be born with, once to offend without punishment: let confession bee a medicine of error. And *Origen* also saith, *Possibile est, ut si forte respiscat, qui deuoratus est, rursus possit e vomit, sicut Ionas*: it is possible, that he which is deuoured, if he repent, may be cast up with *Ionas*: So he may vomit vp those bitter pilles againe, which he hath swallowed, if his stomake be not still sieke. But if he be auerse from wholesome counsell, and so shew himselfe vnworthie of peace, which is offered, it shall, as our Sauour saith, returne to vs againe.

Now last of all to the Christian Readers I turne me in a word, not doubting of their godly equitie in comparing his calumniation, and my defence together, that I shall not neede to say with *Simonides* the Musician, who thus answered to one that said he heard euill of him; ἔπαύσῃ ποτὲ σὺ τοῖς ὠσὶ με βλασφημῶν: and when will you leaue to hurt my fame with your eares. But I say vnto them in *Augustines* words: *Obsecro vos deponete paulisper studia partium, & inter me & Petilianum cum aliqua equitate indagate*: I pray you lay aside a little all partialitie, and iudge betweene me, and mine (aduersarie) with equitie. And so I commend you all to the grace of God, who in his mercie graunt, that we may follow the truth in lone: And as many as walke according to this rule, peace (shall be) vpon them, and mercie, and vpon the Israel of God.



Further aduertisments to the Reader,
containing a brieft answer to a certaine
Popish pamphlet, intituled, The first
part of Protestants proofes,
&c.



After that I had finished this answer, which was readie for the Presse in September last, but staied onely the Printers leisure, till he had dispatched an other worke vpon the first of *Samuel*, which in all reason was to be preferred; there came to mine hand a certaine Popish pamphlet, intituled, *The first part of Protestants proofes for Catholike religion and Recusancie*: wherein I found, that among other late writers of our Church, the author of that pamphlet had abused and traduced me, and some of my writings: and had made speciall vse of this Aduersaries testimonie against me: I will therefore briefly take a suruey of his fraudulent and corrupt dealing herein, that by the euill measure which he hath

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offered vnto mee, it may appeare how he hath handled others.

In this Romanists spitefull collections, three things I obserue, *absurditie, falsitie, impertinencie*: as the cheife pillers and proppes of his rude and ragged building.

First his *absurditie* herein appeareth, that he alleadgeth this Cauillous Accusers testimonie, more then twentie seuerall times against me: as p. 5, 6. & most of all, p. 35. *that I condemne all the ancient Fathers for dreamers: that I condemne all learned & godly Divines: that I falsly corrupt, translate, iniuriously handle, abuse the Fathers: that I straungely pervert, belie, deprave, abuse the Scriptures*: and all this he taketh for truth vpon an aduersarie, and euill willers report. All which slaunderous accusations are, I trust, sufficiently answered in this defense, vnto the which, the Table annexed in the ende of the booke, may direct the Reader, that desireth further to be satisfied. He might haue thought of the common saying, *Euill will neuer said true*: and if that vsual by-word sound to harsh in his eares, aske my fellow, if I be a theefe: yet I may vse Hieromes words, *possem credere, si unus assereret, nunc aut duo mentiuntur, aut omnes*: if one (honest man) said it, I could beleue it, but now either both lie, or all: as wel he that receiueth a false report and carieth it, as he that first coined it, is counted a gloser.

His *falsitie* he bewraieth, in misreporting, and perverting diuers places by him produced: as *that I call the rules and principles of Religion, which*
his

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his Maiestie approoueth, a foolish conceit, and imagination, p. 6. quoting *Eccles. triumph. p. 40.* and again p. 31. he harpeth vpon the same harsh string, that I call the Kings sentence, that (the Romane Church is our mother Church) a foolish conceit, and imagination: whereas I affirme no such thing, see mine answer, p. 17. of this booke. p. 10. he saith, I speak of his Maiesties mother, applying that saying of one to *Augustines* mother; *the child of such prayers and teares can not possibly fall away: pref. to Antilog.* whereas I speake onely of his Maiesties prayers and teares, making no mention at all of his mother. So, p. 21. he chargeth me to say, *that all scriptures haue beene doubted of by one Church or other, Synops. p. 2.* in which place, no such thing is affirmed, but onely diuers heretiks are rehearsed, by whom one or other, most of the Scriptures haue beene doubted of: p. 27. that I should say, *that Vigilantius was condemned of heresie, for denying Reliques to bee reuerenced: Antilog. p. 13.* whereas my words in that place, are these: *Some of these, as they are imputed to Protestants, wee denie to be heresies at all, as that of Vigilantius, that Reliques are not to bee adored.* Here no such thing is affirmed, that *Vigilantius* was herein condemned of heresie.

P. 30. that I account the Council of *Florence*, a generall Councell: *Synops. cont. 1. qu. 7.* whereas I there vrge it onely against the Romanists, as in their opinion generall: for otherwise else-where I haue prooued, that indeed it could not be a generall Councell, the great Synode at *Basil* beeing at the same time assembled. *Antilog. p. 61.*

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P.31.that I call the primitiue Councel of Neocaesarea, Toletane, the first, and the sixt generall Councils, the papal Church, poperie, &c. *Antil.* p.88.89. whereas I onely shew in that place, that diuers errors decreed in all these Councils, (the first onely excepted, whereof I make no mention at all there) are allowed in the popish church: see the place. Such depraving and wresting of sentences, sheweth a badde cause, and a worse mind in those that vse such beggerly shifts: the truth neede not to be so defended; and such false and deceitfull dealing, will fall of it selfe, without any confutation: as *Hierome* saith; *non necesse habet convinci, quod sua statim professione (*falsum) est*: That need not to be conuincd, which at the first is discovered of falshood.

* apud Hieron.
blasphemum
legitur.

Thirdly, his impertinent allegations are these; p.10. to prooue by our owne testimonies, *that they which liue and die in the Romane Church may bee saued*: he vrgeth these words of mine, *that many renowned Kings and Queenes* (which professed the Romane faith) *are Saints in heauen.* *Antilog.* p.144. as if he should reason thus; many ignorantly misled in those daies of darkenesse, yet holding the foundation, might through Gods mercy be saued: therefore they which now wilfully resist the truth in the Romane Church, in these daies of knowledge, and erring in some fundamentall points, may be also saued.

P.24. to prooue by our confession, that there is no true, lawfull, and iudiciall exposition of Scripture among the Protestants, hee presseth these

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these words; *that the reformation of religion, belongeth to the iudgement and redresse of the Prince:* and yet he is not priuiledged from error. *Antilog.* p. 120. The argument followeth not; for we neither referre the exposition of Scripture vnto the Prince, nor hang religion absolutely vpon his iudgement, but according to the word; and wee interpret Scripture by Scripture, which is the most lawfull, sure, and certaine way of expounding.

P. 30. propounding to himselfe to prooue by Protestants writings, *that the testimonie of the ancient Fathers, is for the doctrine of the Church of Rome;* he alleadgeth this sentenec of mine, quite contrary; *Antilog.* p. 263. *the same faith and religion, which I defend, is taught and confirmed in the more substantiall points, by the Historians, Councels, Fathers, that liued within fve or sixe hundred years after Christ.* Who but this lawlesse disputer would inferre hereupon, that euen by the Protestants own testimonie, the Fathers and Councels make for the Romish religion?

Thus absurdly, falsely, & impertinently, this Popes penne-man wresteth and depraueth my writings; and the like measure he offereth to the rest: whose chiefe strength lieth in the weapons of a false brother at home. And such is the fruite that commeth of these domesticall contentions, that thereby we put a sword into the aduersaries hand: whereas I could haue wished rather, that all these vnneccessarie brabbles at home had beene staied, according to that saying of *Dauid, Tell it not* *2. Sam. 1. 27.*

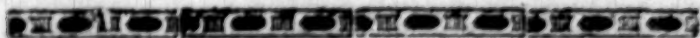
Aduertisments to the Reader.

Hierom. aduerf.
Luciferian.

Micah. 7. 8.

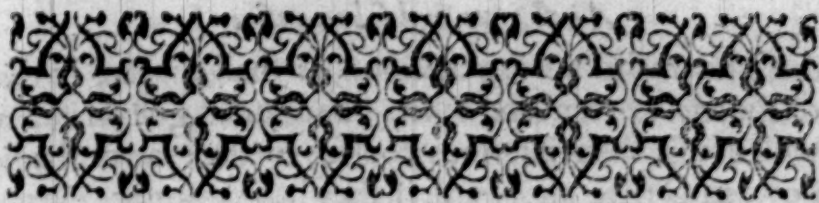
in Gath, nor publish it in the streets of Askelon, lest the daughters of the Philistims reioyce: for by these vnbrotherly dissentions, we giue occasions to the enemies of God to reioyce, & mispend our time, which might more profitably be imployed. And as for mine owne part, I say with *Hierome*; *Opto, si fieri potest, & si aduersarij siverint, commentarios potius scripturarum, quam Demosthenis & Tully scribere*: I wish, if it may bee, and if mine enemies would permit, to write rather commentaries of Scripture (which course I am now entred into) then Demosthenes or Tullies Philippices. And as for any thing, which mine aduersaries at home or abroad can obiect, I passe not much, but comfort my selfe in that saying of the Prophet; *Reioyce not against me, O mine enemye, though I fall, I shall arise, when I shall sit in darkenesse, the Lord shall bee a light vnto me.*





In the Preface, p. 13. l. 17. read *divulganda*, for *divul-
genda*. p. 21. l. 4. r. *Erasmus Sarcerius*, for *Erasmus, Sarce-
rius*. p. 26. l. 13. r. *denieth* not, f. *deemeth* not. p. 27. l. 8. r. in
as many syllables. p. 30. l. last. r. so much, f. so must. p. 32. l.
10. in *domo sua*. p. 33. l. 18. r. practicall knowledge, for pra-
ctised, &c. p. 34. l. 33. r. nakednes, f. wickednes. p. 45. in the
marg. r. *infertum Chalced.* f. *infestum. ibid.* l. 23. paid tenne.
p. 40. l. 7. r. to signifie hell, and the soule. p. 53. l. 11. r. chal-
lengeth. p. 74. l. 26. r. *vesica*. p. 80. l. 8. r. retaliation. p. 89. l. 3. r.
¶ *ad Oceanum*. p. 91. l. 7. supplie in the margen: *ad Oceanum*.
& l. 19. *ad Rusticum*. p. 102. l. 24. r. *instance*. p. 111. l. 29. r.
obiecteth. p. 116. l. 26. r. *keber*, for *avvad*, and, Psal. 88. 12. f.
88. 10. p. 129. r. left in bonds. p. 146. l. 26. r. prooffe, f. praise.
p. 147. l. 1. r. *Marcella*, f. *Marcellus*. p. 174. r. in the marg.
cont. Crescon.

[The page contains faint, illegible handwriting, likely bleed-through from the reverse side.]



A iust, true, and sober answer vnto

the slaunderous accusations, vntrue surmises, and vncharitable raylings of RICHARD PARKES, writing himselfe master of Artes of Brasen-nose Colledge in Oxford, which he hath of late with a more brasen and bold face, vented vnto the world, against the author of *Limbomastix*.



Gainst the vniust and false accusations of men, and their bitter and vnsauourie reuilings, the seruants of Christ are to oppose that heavenly encouragement of our blessed Sauour: *Blessed are ye* Math. 5. 11, 12 *when men reuile you, and persecute you, and speake all manner of euill against you for my sake, falsely: reioyce and be glad, for great is your reward in heauen.* Ambrose saith well, *Ne quis estimet plus ponderis esse in alieno conuitio, quam in testimonio suo*: let not any thinke, that there is more weight in an others obloquie, then in his owne testimonie. And, (as the same father well resembleth it) *sicut milites Gedeon in hydrijs suis* lib. 1. de spir. c. 15. *faces habentes non timuerunt hostes, &c.* Like as Gedeons souldiers hauing lampes burning in their pitchers feared not their enemies, so our bodies being as pitchers formed of clay, are void of feare, *si gratia spiritali ignescant*, if the grace of Gods spirit be kindled in them. Whereas then this rayling aduersarie hath raked together a dunghill of slaunderous vntruths, I will set against his calumniations, conscience; against his vaine surmises, truth; against his malice, charitie. I am before God and in my conscience cleare of

A iust, true, and sober answer

Hieron. ad Celan-
tium.

κατὰ τὴν αἰσθησιν
καὶ τὴν ὁμιλίαν.

these his malicious imputations, as shall appeare in this
discouerie. Let him and others like minded, goe on if they
will, in this their iniurious course, to their owne shame
now, and grieve afterward, if they haue any grace: in the
meane time the Replier will content himselfe, and resolute
with Hierome, *Nos modo id agamus, ut male de nobis loqui
sine mendacio nemo possit*: let vs indeaour that no man
can speake euill of vs, vnesse he lie: for according to the
wise saying of Plato, *If a man haue done no such thing*, for
the which he is reuiled, let him take the reproach to be but
as smoke; which will vanish away of it selfe.

Hier. adu. Helu.

Prov. 26. 4.

Lib. 1. offic. 4. 5.

Prov. 26. 5.

Ecclesiast. 3. 7.

Now at the first comming forth of this rayling Inue-
ctiue, I somewhat paused with my selfe, as vncertaine,
whether it were not better in silence altogether to passe
ouer such friuolous and malicious cauills, which seemed to
some not worthie of any answer: as Hierome staied a while
from writing against Helvidius, vpon the same reason: *Non quia difficile erat eum convincere, sed ne respondendo
dignus fieret, qui vinceretur*: Not because it was hard to
conuince him, but least in answering, he might seeme wor-
thie to be overcome. Beside, I considered, that in some mens
opinion a rayler could not handsomely be answered, but
in his owne kinde: but therein the wise man giueth coun-
sell, not to answer such according to their foolishnes, least
we should be like them: and Ambrose saith, *Si referas
contumeliam, dicetur, ambo convitiati sunt, uterq; condem-
natur, nemo absoluitur*: If thou returne (the like) contume-
lie, it will be said, they both haue (equally) reuiled: each is
condemned, neither is cleared: yet seeing the wise man
saith againe, *Answer a foole according to his foolishnes, least
he be wise in his owne eyes*: if in silence all those disgraces
and contumelies should be passed ouer, which haue fallen
out of his blacke and filthie penne, it might be both an oc-
casion of fleshing & heartning to the Rayler, and to those
which applaud him, of insulting. The Preacher saith, *there
is a time to keepe silence, and a time to speake*: vpon the
which

unto the slanderous accusations, &c.

1. Imputation.

which words *Ambrose* well saith, *Si pro otioso verbo reddemus rationem, videamus ne reddamus pro otioso silentio:* if we shall render an account for an idle word, see if we shall not also for slouthfull silence: therefore as *Hierome* also saith, *Huc usque silentium modestie fuit, non mala conscientie:* hitherto my silence hath beene of modestie, not of an euill conscience. But now I will giue the onset vpon this raging, if not rauing *Aduersarie*.

Offic. lib. 1 c. 3.

Aduers. Ruffin.

The 1. imputation of rayling.

The Accusation.

First, the Rayler chargeth the Replier with rayling: thus complaining: he rayleth on me without reason, calling me a secret Censor, a masking Mummer, a new Rabbine, a Limbist, a disgracer of the Gospel: pref. pag. 2. and againe: your foure cautions are nothing els but so many calumniations full of rayling without reason, &c. a secret Censor, a disgracer of the Gospel, a partaker with the wicked, a louer of Gods enemies, an aduersarie to Protestants, and a fighter against them with the weapons of Papists. 2. b. p. 48. and againe, although you thinke no tearmes disgracefull enough towards me. 2. testimon. sect. 7. because the Replier had said, these are but ridiculous obiections: and yet further he saith, with what conscience or honestie, can you condemne me for a most shamelesse and impudent man. 3. b. p. 196.

The satisfaction.

1. Some of these tearmes the Replier vseth not, but the other imagineth: he calleth him not a disgracer of the Gospel, but onely saith thus, what came in his minde to ioyne with the common aduersarie, in disgracing the defence of the Gospel, by one undertaken in Synopsis. Limbom. p. 3. the other words, a partaker with the wicked, a louer of Gods enemies,

1. Imputation,

Rayling vntruly objected.

*Ambrosi. 3. of
sic. 4.*

nemies, an aduersarie to Protestants, are the Raylers owne collections, not the Repliers direct applications: for he speaketh in that place in *Hieromes* wordes, and not his owne: neither doth he call him, a most shamelesse and impudent man: but onely writeth thus, *with what face can the answerer affirme, &c.* It seemeth his owne conscience condemned him, finding himselfe inwardly guiltie of all this, which he imagined outwardly to be imputed: as *Ambrose* well saith, *Quod severius iudicium, quam domesticum, quo unusquisq; sibi est reus?* what iudgement is more severe, then the domesticall, wherein euery one is guiltie to himselfe?

*Hierom. oburgat
Sabitan.*

2. The most of the titles and epithites are truly imposed, and therefore they containe no vniust calumination, but a due castigation or reprehension: is not he a *secret Censor*, that censureth other mens priuate writings, and bringeth them to publike view? a maintainer of *Limbs* I haue prooued him before in the Preface, and therefore a *masking Mummer* he is, that hideth his face, and ratleth his boxe full of counters, in stead of siluer and gold, winding in an error and counterfeit opinion for sound doctrine. He therefore that speaketh the truth, reuileth not, as *Hierome* well saith, vsing those words of the Apostle: *inimicus factus sum tibi vera dicens? Am I become your enemye speaking the truth?*

*God lib. 2. tit. 12.
leg. 19.*

3. All this beeing vttered in generall, no person beeing named, nor discouered, not so much, as the man in the moone, sheweth that he doth but barke at his owne shadow: for a generall and indefinite reprehension is no defamation; as that Imperiall law saith, *Verba generalia ut quis vitam reformet, non infamant*: generall wordes that one should reforme his life, doe not defame. But what doe I tell him of Imperiall laws, whose element and trade reacheth no further, then to giue lawes to petites and schoole-boies.

The

The Recrimination.

Now this vntrue imputation of rayling, is iustly returned vpon his owne head, who for his gracelesse facilitie that waies, is worthie to carrie the bell, of all scurrilous writers (not the Popish Iudasites and Seminarie sectaries excepted) that haue abused their penne that way. Thus therefore he barketh and belcheth out his stinking and indigested stusse.

1. Like a madde dogge he snatcheth. pref.p.5.
2. I cannot but condemne your prauitie in so wilfull peruertering it, euen contrarie to your owne conscience. 2. b.p.4.
3. You adde malice to falshood. p.5.
4. It argueth meere malice without matter. p. 6.
5. His malecontented impatience. p.17.
6. he counteth the author of *Limbomastix*, both a foole, p.27.and a goose. p. 28.
7. rather Ismaelites in faction, then Israelits in faith.p.18.
8. in this Calender of Saint-seeming Nocents *Limbomastix* hath canonized himselfe.p.19.
9. he vseth the like parasiticall preoccupation to currie fauour.p.24.
10. there is neither truth nor modesty in your words.p.34
11. he calleth him a lier: applying these words, *mendax raro memor*.p.38.that he properly belieth hian.3.b.127.
12. no Sophister but your selfe. p.39.
13. it is but the suggestion of malice. p.40.
14. prooueth nothing els but presumptuous boldnes. p.44.
15. which for want of true knowledge, you reiect with malice. p.47.
16. past the bounds of modestie. p.53.
17. he obiecteth also *impudencie*. *ibid*.
18. where veritie is banished, modestie is expulsed. p.56.
19. as in pretending charity, you should defame all Christianitie.p.64.

20. he obiecteth *unchristian*, if not *Machivellian* policie. p.79.
21. Thus Machivellian dissimulation is Christian policie with you. p.82.
22. it is little better then infidelitie. p.86.
- Falshood attended with contradiction and absurditie. p.3.
23. as you beganne with falshood you meane to continue. p.32.
24. it is both false and calumnious. p.87.
25. you would falsly insinuate. *ibid.*
26. doth notably discover his hypocrisie. p.19.
27. letting hypocrisie passe this once, as if it were humilitie. p.27.
28. you most hypocritically pretend. p.44.
29. As you beganne your preface with falshood and malice. p.105.
30. to the ende neither falshood should want absurditie, nor follie contrarietie. p.126.
31. you beginne with falshood and slander. p.139.
32. fraude and falshood are euery where your strongest forts. p.143.
33. your falshood mixt with absurditie. p.144.
34. falsification is growne into such an habite with you. p.162.
35. falshood is your surest fortresse. p.186.
36. as you delight in contrarietie, so it best pleaseth you to adde falsitie to it. p.195.
37. fallacie mixed with falshood. p.197.
38. would God you would once leaue your falshood. 1. test. f.17. p.2.
39. from these you proceede to the shamefull falsification, &c. 1. test. sect. 23. p.2.
40. you seeke after nothing but falshood. 3. test. f.7. p.1.
41. your prophane contentions. p.103.
42. diabolicall presumption. *ibid.*
43. hauing neuer a good thought of your owne. 2. b. 106
44. what

44. what is this els but to roote out Christianitie, and plant infidelitie. 2.b.146.
45. it shewes your spitefulnes.p.155.
46. it is your owne follie. *ibid.*
47. which shewes you neither regard rules of diuinitie, nor yet of humanitie.p.158.
48. as you shew neither veritie nor modestie, so you incur thereby absurditie and impietie.p.161.
49. your malice shall not extinguish my charitie. p.165.
50. the Euangelists are sufficient witnesses to conuince your incredulitie. p.179.
51. which insolent vanitie. p.175.
52. what peruerfenes or rather impiety is it. 2.test.f.9.p.4.
53. if malice had not miscaried you. 2.test.f.14.p.3.
54. what arrogant presumption is this. 2.test.f.17.p.1.
55. thus imperiously, if not saucily. *ibid. thus he raileth and rageth, because the original is preferred.*
56. with what conscience or honestie. 3.test.sect.16.p.5.
57. your selfe in that respect worse then the Arrians themselves.p.178.
58. you still feede your Reader with falshood in stead of truth.p.179.
59. you doe exceede the limits of all modestie & shamefastnes.p.181.
60. if your darknes will receiue it. p.193.
61. you prooue your selfe to be a various impostor. 1.test.sect.17.p.2.
62. what dishonest dealing is this in you. 1.test.f.23.p.2.
63. you had no colour of belying me. 2.test.f.1.p.3.
64. while you bolster out impietie with blasphemie. 1.test.f.3.p.2.
65. such malepart faucines. 1.test.f.14.p.3.
66. whosoeuer denieth the article, (*he meaneth, in his sense*) is an Atheist. 3.test.f.6.p.3.
67. And to fill vp the measure of this his poisoned cuppe of reuiling words, he chargeth him *with grosse error,*

1. Imputation.

Uncharitable raylings.

or rather heresie directly tending to Atheisme. pref. to the first booke.

Thus this vncharitable fellow goeth on in his pitifull rage, laying on load, charging the Replier, with follie, hypocrisie, falshood, infidelitie, impudencie, Machiavellisme, Atheisme, heresie: who in the sight of God, and of all good Christians, will by Gods grace approoue himsele as farre from the imputation of these, as the Rayler wil shew himsele (if he goe on in this course) from the reputation of an honest man. Little did he remember, when he suffered his penne thus to rage, that all raylers by the sentence of the Apostle, are excluded out of Gods inheritace: what blindness is this, to obiekt rayling to an other, giuing him selfe tenne words of reproach for one, and that not reproachfull neither. Hieromes complaint is here most iust: *Quid possumus facere, si unusquisque iuste putat se facere, quod facit, & videtur sibi remorderi potius, quam mordere*: what should we doe, if euery man thinketh he well doeth, that which he doth, and that he himsele is bitten, when he biteth others.

But the Replier for his part grieueth not to heare this intemperate mate, thus to reuile the liuing: for, as Hierome saith, *Scilleos canes obdurata aure transibo*: I will passe by the Scillean dogges, and stoppe mine eares: seeing that he spareth not the dead, but emptieth his vncleane stomacke, casting vp gall and all by his vnbridled tongue vpon them. Of reuerend Beza, he thus vnreuerently speaketh: *All the figge leaues you can filch, will not coner his nakednes herein*. 2. testim. sect. 17. p. 3. of that learned man D. Fulke, he is not ashamed to say, that he was in such an error, as could not be defended without blasphemie. 3. testim. sect. 17. p. 2. graue M. Gilbie is charged with swelling pride, and seducing hypocrisie. 2. b. p. 9. Carlile, a Protestant, neither Papist, nor heretike, is burdened with hereticall dealing in deprauing Scripture. 1. testim. sect. 1. p. 2. But among all other, that are at rest in the Lord, this wretched man rageth not

1. Cor. 6. 10.

Hieron. aduers.
Ruffin.

Hier. ad Celant.

R. Parkes his
rayling vpon
the dead.

not more against any, then against worthie *Doctor Reynolds*: whome he is not ignorant to be the author of the obiections, which he taketh vpon him to confute in the first booke: for he in two seuerall places, 2. b. p. 6. and p. 76. nameth him in the Margen. In this manner doth he handle that learned Defender of the truth against the Popish Synagogue: calling his fact, in so obiecting and impugning, *prophane and irreligious*: epist. dedicat. p. 3. and the effect thereof *heathenish & pernicious*. *ibid.* their dissenting in this question of the locall discension, he blasphemously tearmeth, *hereticall and sacrilegious*. *ibid.* p. 6. he saith further, *whereby grace may happily worke in their hearts*. epist. p. 11. as though that godly man, had beene voide of grace: he in the same place further chargeth him, *frowardly to haue excluded the truth*: he includeth him, among the *prophane Anaxagorists of this age*. pref. p. 2. one of the *iuuenters of Noueltie and Masters of error*. *ibid.* he dealeth with him, *as an aduersarie of the truth*. *ibid.* p. 3. he affirmeth, *that he standes peremptorily vpon the deniall of this article*. *ibid.* he meaneth an article of the faith: as thoroughout the whole booke is euident. And further he he saith: *both which foule imperfections you grossely discover, &c.* 1. b. p. 3. *it argueth more cunning and subtilty, then simple and plaine dealing*. p. 4. *unlesse perhaps you thinke, the confession of the truth to be an indignitie vnto you: who, as it seemeth, haue vowed the contrarie in this question*. p. 7. in the same place he chargeth him, *with grosse absurditie, or rather impietie: with prophane speeches*. p. 18. *with grosse error ioyned with impietie: he calleth him captious sophister*. p. 24. he challengeth him, *that he wresteth the Scriptures, and maketh the spirit of veritie, the spirit of error and absurditie*. p. 26. *you deale, as you did in the former, that is corruptly, and so falsely in both*. p. 33. *this Nemesis still pursueth falshood*. 33. *resting in hope, that where the lone of veritie can not draw you, the very loathsomnes of absurditie will drine you to renounce it*. p. 43. And thus he persecuteth the

*D. Reynolds reui-
led after his
death.*

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1. Imputation.

Rayling upon the dead.

blessed memorie of that renowned Diuine in his former
 booke: which although it was first printed, while that
 worthie man was yet liuing, and not knowne to be the au-
 thor of those obiections; yet it is euident, that he, whome
 this Reviler and false accuser of his brethren now know-
 eth to haue first written those obiections, had then finish-
 ed his daies in peace, before this filthie sinke and chanel
 was the second time let goe, and this slaunderous Inue-
 ctive reprinted. And no better dealeth he with him in the
 second booke: *D. Reynolds* in his opinion was none of the
 20 writers of our Church: for thus he writeth, *I say and prooue*
that it is directed against no writer of our Church at all: 2.
b.p.7.l.9. whereas he writeth directly against *D. Reynolds*.
 And this motion beeing made, that it had beene better
 priuately to haue conferred with him (that is, *D. Reynolds*).
 then publikely to haue censured him, this answer is made
 21 out of Ecclesiasticus: *Aske no counsell of religion of him,*
who is without all religiō himself. 1.b.p.74. but falsly noted
 22 57. Againe, he saith, *in this point* (that is, of the locall dis-
 cension) *euery good Christian is fully satisfied. p.76.* So by
 his vncharitable censure, *D. Reynolds was without all reli-*
gion, and no good Christian.

Thus this good man is traduced by the Raylers vn-
 charitable penne, as guiltie of prophane, irreligious, hereti-
 call, sacrilegious opinions, of grossenes, absurditie, sophi-
 strie, prophanenes, and what not: So that, to vse his owne
 1.b. p.29. phrase, *What could the greatest Seminarie or Iesuite haue*
spoken more to the discredit, or defamation of this worthie
Confessour: whose memoriall shall be blessed, when the
name of such as he is shall rott: according to the saying
of the wise man in the Prouerbs. Nay, I verily thinke, the
most grosse and rayling Romanist would haue beene a-
shamed, thus to haue reuiled the seruant of God: who
blusheth not, and is not ashamed that such stuffe should
come out in print: as Augustine saith, mirror, si habet in
corpore sanguinem, qui ad hac verba non erubescit: I won-
 der,

Prov. 10.7.

Epi 9.164.

der, if he haue any blood in his bodie, that doth not blush at these words. I may say vnto him in *Tullies* words to *Antonie*: *quam me pudet nequitia tua, cuius teipsum non pudet*: how am I ashamed of your lewdnes, whereof you are not ashamed your selfe. To scourge good men liuing with the whip of the tongue, is iniurious, but to rage against the name and memorie of the righteous departed, is impious, and sacrilegious. *Hierome* saith well: *prava dixisse de rectis, non facilis venia*: to speake euill of the righteous, is not so easily pardoned. *Plato* resemblenth such, as rage against the dead, vnto dogges, αἱ τοῖς λίθοις εἰς αὐτὸν βληθεῖσι χαλεπαίνουσι, τὸ βάλλαντος ἔχοντες ἀπὸ μὲναι; which are angrie with the stones which are cast, not touching him that cast them: such are they, which vnchristianly, and currishly too (according to his owne phrase, 2. b. pag. 199.) barke against the dead, carping at their memorie and name, who themselues are without his reach. The Replyer therefore neede not to be grieved, that he is marked with such a blacke coale: seeing such reuerend men as *M. Beza*, *D. Fulke*, *D. Reynolds* can not goe vnbranded: where he may say with *Cicero*, *In huius concilij societate, tanquam in equum Troianum includi non recusabo*: I will not refuse to be included in this companie, as in a Trojane horse. But in the meane time, while he would obscure others mens fame, he staineth his owne, and besprinkleth his owne face with that filthie dirt, which he casteth vpon others. Let him goe on still, if he will in his madde fittes, he will purchase thereby eternall infamie vnto himselfe: as the Orator againe saith, *Pergit in me maledicta congerere, quasi vero ei pulcherrime priora processerint, quem ego iniustum verissimis maledictorum notis, tradam memoria hominum sempiterna*: he proceedeth still to speake euill of me, as though he had sped so well in the forner: whome branded with the true notes of disgrace, I will deliuer ouer to the euertlasting memorie of men.

The 2. imputation of slanders.

The accusation.

1. The Replyer is noted as a slanderer, because he chargeth the *Antagonist*, to understand directly by *Christs death, hell.* 2.b.p.36.
2. He calleth it a slander, that he is charged by the Replyer, to maintaine *Limbus patrum.* 2.b.p.40.

The satisfaction, or iustification.

1. **T**He slanderer himselfe mistaketh the Replyers wordes, which are these; *he directly by his death understandeth hell*: where this word *his*, inould by the Compositor haue beene made *this*: which missing of a letter in the word *this*, is an ouersight of the Printer, as may be seene in other places of the Replyers a workes: the Printer therefore, setteth *his death*; the Author wrote, *this death*: neither of them hath *Christs death*, as he misreporteth: he is therefore the slanderer himselfe.
2. Whether he be not without any slander or false imputation, directly a Limbist, it hath beene sufficiently prooued before in the preface.

2 As Hexapl. p. 217. l. 24. this chiefe fault, for his chiefe fault: and, p. 356. l. 25. this Patriarchal dignitie, for his Patriarchal. So Synopf. p. 278. l. 28. this *scale*, for, his soule.

The recrimination.

That eloquent declaimer said well, *Carere debet omni vitio, qui in alterum paratus est dicere*: he should himselfe be void of blame, that speaketh against an other: with what face then could the Accuser impute that to others, which he falleth into himselfe? and wracke himselfe vpon that rocke, which he imagineth others to runne against: for here tolloweth a rabble of his slanderous accusations.

1. *Limbomastix*, is become *Symbolomastix*: that is, a scourger of the Creede. epist. dedic. p. 10. you cunningly went about to casheere an article of the Creede. 2.b.p. 166.

Cicer. respon. ad Salust.

answared, and returned.

2. Imputation.

you still labour to discreede this Article of our faith. 3. b. p. 3. b. p. 179. 179. you still labour not onely to discredit it, but to discreede 3. b. p. 198. it also. 3. b. p. 198. And in diuers other places he laieth this grievous imputation: whereas the Replyer directly saith, *Who denieth the article of Christs d'scension?* 3. b. p. 197.

2. That he conueyeth an appeale frō his Maestie, and the epist. p. 10. Clergie, unto the Parliament: epist. p. 10. whereas the Epistle Dedicatorie to the Parliament house, is directly intituled to the Lords spirituall and temporall.

3. That in *Synopsis* he striketh at some maine points of epist. p. 6. faith, shaking the foundation it selfe, and calling in question beauen and hell, the diuinitie and humanitie: yea, the very soule and saluation of Christ himselfe. epist. p. 6. all which are meere slaunders: the author of *Synopsis* holdeth all these points more soundly, then this slaunderous carper: neither shal he be able to fasten any such imputation vpon that booke, and therefore he glaunceth ouer with this generall fiction, descending to no particular.

4. That the Replyer holdeth this *blasphemous paradox*, epist. p. 10. that Christ our Saviour suffered in his sacred soule, the helish horror and paines of the damned. epist. p. 10. whereas, he misliketh this phrase of speech, that Christ suffered the paines of the damned, and wisheth it to be forborne. *Synops*. p. 974. err. 7.

5. That he maintaineth, *impious and hereticall paradoxes*: pref. p. 2. seeketh to bring in a new Puritane heresie. 2. b. p. 43. p. 43. that neither *Rhemist* nor *Romanist* could lightly haue more disgraced the discipline and doctrine of the Church. epist. dedic. p. 10. how fallly he hath herein slaundered the Replyer, his writings alreadie extant can giue sufficient testimonie both to this age present, and to posteritie: that he is as farre from all heresie, and popish doctrine, as this Reuiler is from a sober and modest man.

6. That he falleth to scourging the guides and gouernors 2. b. p. 2. of the Church: 2. b. p. 2. transformeth the order thereof into p. 29. an *Anarchie*: p. 29. that he reiecteth Ecclesiasticall autho- 2. b. p. 110.

2. Imputation.

False slaunders objected

ritic, ever repining at that government whereby you should be ruled. p. 110. But what a reuerent opinion the Replyer hath of the calling of Bishops, it appeareth both by his iudgement deliuered, *Synopf.* p. 241. l. 3. wherein he confesseth in the calling of Bishops in the reformed Churches, (such as the Church of England is) somewhat no doubt to be diuine and Apostolicall: and *Antilog. pref. to the King*, p. 9. where he esteemeth the calling it selfe of Bishops, as one of the profitable parts of the Church. As also by his practise, who hath dedicated diuerse bookes vnto certaine reuerend Bishops and Prelates: more, I thinke, then any one writer of the Church in this age hath done beside: which he hath done onely of dutie and loue toward them, not beeing mooued thereunto by any present fruition, or future hope, of any preferment either receiued at their hands, or expected.

7. As for personall inueighing against the writers of our Church, there is none that hath more peremptorily directed his penne, or more presumptuously employed his paines, then your selfe. 2. b. p. 7. There is none among all the impugnors of the locall discent of Christs soule to hell, who hath in more disgracefull manner reproached some of the best Preachers and writers of this English Church, then you haue done. 2. b. p. 81. he falsly and slanderously condemneth the doctrine and teachers of the Church, for Popish, unsound, corrupt, erroneous, yea hereticall. 2. b. p. 29. you affirme some Popish bookes to haue beene written by Protestants. 2. b. p. 54. All these are vncharitable slaunders: 1. for he can not name one writer of the Church, that the Replyer hath personally inueighed or directed his penne against. 2. of like truth is it, that he hath vsed reproachfull tearmes against some of the best preachers: what are those reproachfull words, where, and when vttered? 3. it is as true, that he chargeth the doctrine and teachers of the Church, with hereticall opinions, and writing of Popish books: he saith that some bookes (set forth) doe maintaine doctrine too much

much declining to Poperie, which can not be denied of any offsound iudgement: if these and the like positions, that the Scriptures alone are not compleate to everlasting felicitie: that mans will naturally is apt without grace to beleene: that mens naturall workes are acceptable unto God: that there are workes of supererogation: that to be preserved from all sinne in this life, is not vnpossible: and such like, as they are noted els where, be not doctrines too much declining to Poperie: then it must be confessed the Replyer is ouerlicene, if they be, then the wrongfull Accuser is prooued a slanderer. Doth he count these the doctrines of the Church, which are directly opposite to the articles of religion established? which thus affirme, that the holy Scripture containeth all things necessarie to saluation: artic. 6. that man of his owne naturall strength, can not turne and prepare himselfe to faith: artic. 10. that workes done before the grace of Christ, are not pleasant to God: artic. 13. workes of supererogation, can not be taught without arrogancie and impietie: artic. 14. they are to be cōdemned, which say they can no more sinne, as long as they liue here. artic. 16. The Slanderer then himselfe, and his adherents, are those that condemne the doctrine of the Church.

8. He chargeth the Replyer, with heresie tending to Atheisme: pref. p. 5. *it is to be feared least in time you become as bad members to the Church of England, as they, that is, the Anabaptists, were to the Church of Germanie.* 2. b. p. 2. b. p. 8. 8. *there were certaine omnisfidians, &c. who held the like opinion, as you doe, of which number was one Appelles, who affirmed, that it was needelesse to discusse the particulars of faith.* 2. b. p. 90. *he calleth his exposition of some places of Scripture (which he tearmeth misconstruction) hereticall.* 2. b. p. 91. *blasphemous,* p. 92. These imputations of heresie, 2. b. p. 91. 92 *blasphemie, Anabaptisme,* are most vile and pestilent slanders: so is this, that the Replyer is burthened, to hold an *implicite faith,* p. 91. and that it is needelesse to discusse the particulars of faith: whereas he directly holdeth the contrarie,

Ecclesiasticus.
p. 91.

The Confuter
holdeth positions
contrarie
to the articles
of religion established.

2. Imputation.

False slaunders objected

Simpf. p. 874.

trarie, condemning els where the Popish *implicite*, and *simple* faith: he onely wisheth, that seeing we all hold the foundation, the peace of the Church be not broken, in contending about the manner of Christs discession. *Limbom. p. 5.*

1. b. p. 10.

1. b. p. 18.

2. b. p. 19.

p. 23.

p. 29. 31.

p. 68.

9. *Slaunder.* That he bitterly exclaimeth against the whole state of the Church: 1. b. p. 10. *reniueth clamorous inuectiues: their heads plotting, and their hands practising Babylonian warres: they can not auoide the name of dissembles in the Church of England, nor yet disturbers of it.* p. 18. *his petition and complaint, are in plaine English nothing els but a bitter inuectiue against the doctrine and discipline of the Church, glossed with flatterie, and gilded with hypocrisie.* 2. b. p. 19. *that they thought his Maiestie would erect the Genevian Consistorie, or Scottish Presbyterie,* p. 23. *and change the state of religion.* *ibid.* *the picture of a discontented, if not turbulent spirit.* p. 29. *he rebelleth against the Church.* p. 31. *those whome you call reuerend Fathers, you vouchsafe them no sonne-like obedience.* p. 68. All these are most vnruly objected: 1. to complaine of some abuses of the Church, is not to exclaime against the Church: the late Canons and Constitutions of the Church doe shew, that many things had neede of amendment and reformation in the Church: 2. what reuerent opinion the Replyer hath of the Gouvernours of the Church, is before shewed, *slaund.* 6. 3. how farre he is from a turbulent spirit, God he knoweth: and some of the greatest place in the Church can tell, how his courses haue tended to a pacification in the Church. A more vile slaunderous tongue, I think hath seldome beene heard to speake.

2. b. p. 28.

10. *Slaund.* The Kings most excellent Maiestie can not escape the Taint of his intemperate tongue: for whereas his grace saith, that he acknowledgeth the Romane Church to be our mother Church: it is (saith *Limbomastix*) a foolish conceit and imagination: he maketh him a very novice in the faith. 2. b. p. 28.

In

In these foule slaunders, he doth bewray nothing else but (to vse his owne tearmes) *falsehood and malice*. 1. Is it like that the Replyer had the least imagination to crosse his Maiesties speech, when as the booke, which the slanderer quoteth, was published *ann. 1603.* about the time of his Maiesties coronation in the moneth of Iulie, and the Kings oration followed aboute fixe moneths after, in the moneth of March: what an absurd collection is this? *Eccles. triumph. Anno 1603. Mart. 19.* 2. But this slanderous obiecter doth his Maiestie the wrong, to suppose that he is contrarie to himselfe: for his Maiestie holdeth the Pope to be Antichrist, and to be the head of a false and hypocriticall Church: is he so shamelesse to imagine, that his Maiestie thinketh a false and hypocriticall Church to be our mother? it is cleare then, that the King in acknowledging the Romane Church to be our mother, meaneth not the Popish Church, as it now standeth: but that sometime while it stood in the integritie, it was *our mother Church*: that is, a principall and cheife church, where the Patriarchall seat was of the Occidentall parts: for these are his Maiesties owne words, *I acknowledge the Romane Church to be our mother Church, although defiled with some infirmities and corruptions, as the Iewes were, when they crucified Christ.* The Church of Rome is no otherwise then our mother Church, then the Church of the Iewes was of our Sauour Christ and the Apostles. 3. Neither yet is it in the place giuen in instance called a foolish conceit to say, that the *Romane Church is our mother*, (which in the Kings sense being admitted, yet as he blindly taketh it, will be denied) but that *Rome should be the mother Church and nurserie of all the world*: the Accuser then himselfe is found to be a falsifier, and slanderer. 4. Yea, it is his owne intemperate tongue, the taint whereof his Maiestie can not escape: whereas he calleth diuers points of doctrine true and sound positions, *2.b.p.20.2.b.p.20.* some of which are before set downe, *slaund.* 7. which his Maiestie in his iudgement condemneth: the King affirmeth,

2. Imputation.

False slanders objected

R. Parks opposeth himselfe in diuers points of doctrine to his Maiesties iudgment.

meth, that all, which is necessarie to saluation, is contained in the Scripture: that no man is able to keepe the law, or any part thereof: that we are saued by beleeuing, not by doing: that whatsoeuer is not of faith, is sinne: that we cannot thinke any thing of our selues, and consequently that we are not apt of our selues to belecue: the contrarie positions to all these, with others, this cauillous aduersarie calleth sound and true positions: as that the Scriptures of themselves are not compleat to saluation: that it is not impossible in this life to be preserved from all sinne, and so consequently to keepe the law: that our workes (and so not onely faith and beleeuing) are meanes to blot out sinne: that naturall workes are acceptable to God, euen such as are without faith: that mans will is apt to take or refuse any particular object: and consequently to belecue. Then in this slanderous excepters opinion, the King holdeth vnfound and vntrue positions: the contrarie whereof he calleth sound and true positions: and thus he thwarteth not onely the doctrine of the Church in the articles of religion, as is before shewed, 7. *sland.* but his Maiesties iudgment also: see more of this, *pref. to Antilog. p. 4.*

Sense and feeling of religion the perfection thereof: against R. Parks ignorant position.

2. Tim. 3. 5.
ἐχούσης μορφὴν
θεοῦ ὅτι οὐκ ἔστιν.

5. But the other obiection is friuolous and childish, that the Replyer maketh him a Novice in the faith: affording his Highnes onely a liuely feeling and inward touch thereof: for, 1. he addeth (onely) deceitfully of his owne: the Replyers wordes are these, as God hath endued his princely heart with a liuely feeling, and inward touch of true religion. 2. he bewraith his carnall and grosse ignorance, in making the liuely sense and feeling of religion onely to appertaine to a Novice, which is the very perfection of true knowledge, and religion: for a liuely sense presupposeth knowledge: one may haue the knowledge and shew of religion, and yet feele not the power thereof, as the Apostle saith, *having a forme of religion, but haue denied the power thereof*: in which number (I feare me) this enuious aduersarie is one. But there can not be a liuely sense

of

of religion, without knowledge preceding: as S. Paul againe saith, *I pray that your love may abound, yet more and more in all knowledge and sense.*

Philip. 1. 9.
in ἐτιμωσιν ὑμῶν
ἐν παντί γνώσει.

11. *Slaund.* That the Replyer defendeth many things in that booke that is contrarie to the Gospel. 2. b. p. 50. you 2. b. p. 50. conuince your selfe to be no Protestant, in calling me an aduersarie to Protestants. p. 52. they haue neither friend, nor p. 52. faith left them. p. 53. that some of his friends denie the Pa- p. 53. ter noster. p. 76. if we must receiue no article of the Creede, p. 76. unlesse it be expounded according to your sense of the Scriptures, and your conceit of the Analogie of faith, we may in time haue neither Creede, nor Christianitie left vs. 2. b. p. 2. b. p. 180. 180. that he followeth prophane error in hatred of the truth. 3. b. p. 203. 3. b. p. 203.

Unlesse this shamelesse man were possessed with the spirit of lying and slaunder, he would neuer haue laid vnto the Replyers charge, to defend things contrarie to the Gospel, to be no Protestant, to haue no faith, no Christianitie, to hate the truth: whose bookes, if they had not more true diuinitie in one leafe, then his rayling bundle in the whole packe, and the author more faith and Christianitie in his serious meditations, then the other in his deepest studies, he would neuer set penne to paper againe, nor looke any man in the face hereafter. But I must here excuse my selfe with *Tullie, Iniuria dolor facit me prater morem gloriosum*. *Philip. 12.* the sense of my wrong maketh me boast beside my wont.

12. *Slaund.* Your seldome excursions abroad against the common aduersarie, can not excuse your often incursions at home against your brethren: 2. b. p. 58. what will not 2. b. p. 58. a slaunderous tongue forge? The Replyer calleth God and men to witnesse for the clearing of him in this point: that he hath neither vsed often nor seldome incursions against his brethren; making any challenge by name to any of them. This whole Church can testifie with him, that the most, if not a all of his writings (certaine explanations of Scripture onely excepted) haue beene directed against

a Synopf.
Tetrastylon.
Catholicon.
the Rectif.
the Antilog.
Hexapla on
Genesis.

2. Imputation.

False slaunders objected

2.b.p.60.

the common aduersarie: of like truth is the marginal glaunce in the same place: that two petitions were exhibited to the King, the one with a 1000. hands, the other with 1500. whereas I haue beene certainly informed, and I doe verily beleeeue, that neither of them were subscribed with any hands at all. Of the same credit is the next objection, p.60. that the Replyer with others doe think themselves persecuted for the profession of the Gospel: whereas (leaving other mens complaints) he most heartily thanketh God for that sweete peace, which he hath enjoyed in his ministerie, which by Gods gracious assistance hath brought forth such fruits in the vse of his penne, as he needeth not be ashamed of.

2.b.p.82.

13. *Slaund.* Your words doe necessarily impleie all the auncient fathers, and all sound writers since, together with all good Christians throughout the whole world, to be popish and superstitious men, &c. for all these doe firmly hold the locall discent of Christs soule into hell. 2.b.p.82. *Contra.* 1. The Replyers wordes doe impleie no such thing, but the contrarie: for these they are, *They which hold not the locall discent of Christs soule to hell should not condemne the other as prophane & superstitious that are so perswaded.* Limbom. p.5. is not then he ashamed to inferre the contrarie, that the Replyers words impleie they are popish? 2. The fathers opinion touching the local discent of Christs soule, is farre different from his: and in these fowre substantiall and materiall points: 1. in respect of the place, they hold he went not downe to the hell of the damned, but to that part of hell, where the fathers were: 2. in respect of their persons; that he descended not to the damned, but to preach deliuerance to the fathers there detained: 3. the ende is also diuerse: they hold he went to deliuer: 4. in the effect they differ: for their opinion is, that hell was emptied at Christs going downe thither, and that returning from thence, he brought an innumerable companie of captiues with him: to this purpose *Bellarmino* allead-
geth

*Bell. de Christ
anim. l.4. c.14.*

geth aboute twentie Greeke and Latine fathers beside Councells. 3. And are all sound writers, and good Christians of his opinion? then ^a *Calvine*, ^b *Bucer*, ^c *Beza*, ^d *Erasmus*, *Sarcerius*, ^e *Marlorate*, ^f *Gasper Megander*, ^g *Oleviane*, ^h *D. Fulke*, *D. Reynolds*, ⁱ *Sadeel*, ^k *Scultetus*, ^l *Wrsinus*, *Bucanus*, with diuers others, were in his blind opinion neither sound writers, nor good Christians, all which held the contrarie.

14. *Slaund.* That the Replyer was one of those that contradicted, what reuerend ^m *B. Bilson* taught concerning our redemption by the death of Christ: p. 95. that he holdeth that the article of Christs descension ⁿ *is to be reiect-ed out of the Creede as a new addition, lately foisted into the Creede.* 2. b. p. 96. *Contra.* What will not now this malicious Accuser dare to say, obiection things as contrarie to truth, as darknes is to light? he might as well say, that the Replyer holdeth, there is no Christ, nor God, as accuse him to denie the redemption of mankind by the death of Christ, and the article of the descension: his prophane heart knew, that his dissembling lippes, wandring hand, and eiring penne, consented here to make a lie.

15. *Slaund.* The fourth fault is horrible impietie, in that you hereby condemne the soule of the Prophet David, to the very place of the damned. Whereas, 1. the Replyer 3. b. p. 41. saith in very direct words, *his*, that is, *Dauids soule was not at all in hell*, *Limbo*. p. 24. how then is not the slanderer ashamed thus to object: 2. because the Replyer saith, *the not beeing or leauing of the soule in hell, was as well performed in David as in Christ: Limbo*. p. 24. hence he doth inferre thus: *Dauids soule was not left in hell, Ergo it was in hell*: whereas it is cleare, that the Replyer, by not leauing, vnderstandeth the not beeing: so our Sauour saith to his Apostles, Ioh. 14. 18. *I will not leave you comfortlesse*: will he hereupon conclude, that they were comfortlesse, but not so left: 3. It is the accuser himselfe, that is guiltie of this impietie, that Dauids soule was, if not in

a in Act. 2. v. 27.
institut. lib. 2. c.
16. sect. 9. 8.
b in Math. c. 27.
c in Act. 2. v. 27.
d Act. 2. v. 27.
e. f. in Eph. 4. 9.
g in Symbol.
h Act. 2. sect. 11.
i cont. Monach.
Burdegal. p. 176.
k Medull. de
Ignat. c. 3. p. 448
l super hunc ar-
ticulum.
m 2. b. p. 95.
n 2. b. p. 96.

2. Imputation.

False slaunderers objected

Dauids soule
affirmed by the
aduersarie, to
be almost in
hell.

*2.b.p.159.

hell, yet neare vnto hell: for in these words of Dauid, *if the Lord had not holpen me, my soule had well-nie dwelt in silence*, Psal. 94. 17. by *silence*, he vnderstandeth *hell*: in his sentence then Dauids soule was almost in hell, and by the like collection it was there, though it dwelt not, or continued there.

3.b.p.41.

16. *Slaund.* The Replyer is charged with Iudaisme, for that none but Iewes did euer applie this prophesie to any but to our Saviour Christ. *Contra.* 1. It is not Iudaisme to applie the prophetically sayings of Dauid concerning Christ, in some sense, vnto Dauid, but to vnderstand them onely of Dauid, and not at all of Christ: as, if his memorie

2.b.p.136.

had serued him, he might haue turned backe to 2.b.p. 136 where he himselfe citeth *Hierome* vpon the 71. Psalm. v. 20. *Thou wilt take me from the depth of the earth: Iudei hunc psalmum in solum Davidem convenire volunt, &c.* the Iewes will haue this psalme to agree vnto Dauid onely: and 3.b.p. 47. he alleadgeth out of *Mollerus*, that *D. Kimchi* interpreteth the 16. Psal. of the Prophet Dauid: and wil not haue these words meant of the resurrection of Christ.

3.b.p.47.

2. If they saue of Iudaisme, which applie the prophetically sayings concerning Messiah in the Psalmes to Dauid, then is *Basil* guiltie that way, who vpon these words in the 48. Psal. *The Lord shall deliuer my soule from the hand of hell*, thus writeth: *Manifeste vaticinatur Domini ad inferos descensum, qui cum alijs etiam ipsius animam redimat, ne remaneat ibi: he manifestly prophesieth of the Lords descension to hell, which with others should also redeeme his soule that it remaine not there: he applieth this text both concerning Christs descension to hell, and Dauids deliuerance from thence. So Augustine* indifferently expoundeth those words, Psal. 86. v. 13. *Thou hast deliuered my*

Basil in Psal. 48.

Aug. in Psal. 86.

soule from the lowest hell: either of Christ, or of some of his members. Ergo aut ipsius vox est hic, eruiisti &c. wherefore it is either his voice (that is, Christs) or our voice by Christ our Lord, which to that ende came thither. 3. Then doth

doth he himselfe Iudaize, who thus confesseth of that place, Psal. 68. 18. *He ascended up on high, and led capti-
tie captiue*, which is as properly by S. Paul fitted to the as-
cension of Christ, Eph. 4. 8. as the other place, Psal. 16. is
by S. Peter to our Saviours resurrection: *alluding* (saith
this obiecter) *to the place of the Psalme, where it is literally* Psal. 68. 18.
spoken of King Dauid himselfe, to whome God gaue victorie The slanderer
and triumph over all his enemies, but prophetically meant of taken in his
Christ our Saviour, of whome Dauid was a type and figure. owne trap. 1. b. p. 57.
Thus it falleth out according to the saying of the wise
man, *he that diggeth a pit, shall fall therein, and he that rol-* Prov. 26. 27.
leth a stone, it shall returne vnto him: this accusation of
Iudaisme, which as a stone he cast at the Replyer, recov-
ling againe, hath broken his owne pate.

17. *Slander.* According to your sense, all that will fol-
low Christ, must suffer the death of the soule, 3. b. p. 63. You 3. b. p. 63.
deliuer for sound doctrine, that Christ suffered that death
which was threatened to Adam. 3. b. p. 66. Your blasphe- 3. b. p. 66.
mous paradox of the death of Christs soule. 3. b. p. 83. 3. b. p. 83.
Whereas the Replier doth directly affirme, that Christ died
not the death of the soule, either by sinne, or damnation.
Synops. p. 977. which are the two kinds onely of the pro-
per dying of the soule. And, though a kinde of death may
after some sort be affirmed of Christs soule, in respect of
the great anguish and torment which hee endured in his
soule; yet he wisheth that kinde of phrase, as beeing not v-
sed in Scripture, to be forborne and discontinued. *Synops.*
p. 978. The Replier here then, is as farre from blasphemie,
as the Accuser is from honestie, in charging him with such
an apparant vntruth.

18. *Slander.* That he doth call againe out of hel, Ar-
rius, Eunomius, Apollinaris, Lucianus, to ioyne hands with
you against Athanasius, Epiphanius, Fulgentius: that he
doth iustifie so pestilent and blasphemous heretiks, against so
reuerend, so learned, and holy fathers. 3. b. p. 74. You reie- 3. b. p. 74.
cted Athanasius before for a misconstruer of Scripture, an
est.

2. Imputation.

False slaunders objected

establisber of error; yea little better then a blasphemers: even because he proved against the Arrians, that the word Spirit in this place of Peter, signifieth the humane soule of Christ.

3.b. p. 125. 3.b. 125. 1.

Contra. 1. What an absurd collection is this? *Athanasius, Epiphanius*, did censure the Apollinarists out of this place of *Peter*, prooving thence, that Christ had an humane soule: you therefore refusing their interpretation and collection out of this place, condemne them, and iustifie those hereticks. 2. *Augustine* and *Ambrose* doe proove the eternitie of Christ, and coexistence with his father, against the *Arrians* out of that place, *Ioh. 8.* 2. which they read thus according to the vulgar latine; *the beginning, who spake unto you*: which reading, indeed by the authoritie of these Fathers, the Rhemists follow in their translation: whereas, the true reading according to the originall is, *Even the same thing which I said unto you from the beginning.* Doth it follow, that they which refuse this their interpretation and application of this text against the *Arrians*, doe therefore iustifie the *Arrians* against these godly Fathers? 3. The Replier no where ascribeth blasphemie vnto *Athanasius*; the slaunderer blasphemeth rather in so saying: error he is not free from, seeing he is cited by *Bel-larmine*, to proove Christs descent to *Limbus patrum*, which all Protestants hold to be an error, howsoever this Antagonist staggereth at it.

De Christ. a-
nim. lib. 4. c. 14.

Synops. p. 1010.
1014.

3.b. p. 77.

19. *Slaunder.* That the flames and torments of hell fire are temporall: and that eternall continuance in them, is not of the essence and nature of hell torments. 3.b. p. 77. If this (false fellow) had not hardened his face as the Adamant, hee would not for shame have thus objected: for, the Replier in the first place quoted in the margen, speaketh one-ly of the hell sorrows and torments, which Christ suffered in his soule, which were not eternall, because of the dignitie of his person: for, these are the words concerning hell flames; *First, in that they are not eternall in Christ, the dig-
nitie*

nitie of his person obtained: for his temporall enduring of hell sorrows, was as effectuall and meritorious, as if they had beene perpetuall. Here is no one word of the torments of hell in generall. Againe, in the other place these are the words: *The inseperable adiuncts, and necessarie members of hell, are these; 1. the Place, which is infernall: 2. the Time, which is perpetual: 3. darkenes unspeakable.* What fault can this quarrel-picker finde with these words? what meane Logician knoweth not, that the continuance of time, is not of the essence of a thing, but a necessarie adiacent or adiunct? Yea, these are his very owne words in an other place; *whose inseperable adiuncts (speaking of hell) are utter darkenesse, and endlesse paines. 1.b.p.3.* Is he not 1.b.p.3. now a wise man, that reprooueth another for speaking in his owne words?

20. *Slauder. By which wicked and intolerable speech, you send to hell, not onely those, which were at that time thorough the world, but euen Noahs owne familie also, which were together with him in the Arke. 3.b.p.104.* But more 3.b.p.104. wicked and intolerable is this shamelesse creature, that dare thus open his mouth to reuile: for, whereas the words which he quarrelleth at, stand thus in the booke; *In so much, that the Lord upheld him in all his preaching, and profession, against all the (professors) of the old world, condemning them, and sauing him: but that his malice blinded him, he might haue turned to the Errata in the beginning of the booke, where he should haue found, that professors by the Printer was here taken for prophane persons. If hee knew this escape to bee so corrected, and yet would trduce the Replier, it bewraieth malice: if hee knew it not, it argueth his ignorance and rashnesse, that would make no further search.* Limbomast. p. 41.

21. *Slauder. You place hell in the aire. 3.b.p.153. 3.b.p.153.*
1. What shamefull dealing is this, thus without any conscience to detort and depraue the Repliers words? He in that place speaketh onely of the place whither the deuils

2. Imputation.

False slaunders objected.

2. Pet. 2. 4.

De natur. bon.
6. 32.

Synop. p. 1056.

Hexap. 9. 28. 15.
9. 8c.

3. b. p. 166.

αετρολογος, qui
itercōra colli-
git.

are now cast downe, which is into hell (as S. Peter saith) where God hath deliuered them to chaines of darkenesse; whom yet S. Paul saith, to rule in the aire, Eph. 2. 2. To reconcile these two Apostles, it must be confessed, *that the aire is the diuels present hell:* and so Augustine taketh it. *Pœnaliter hunc infernum, id est, caliginosum aerem tanquā carcerem acceperunt:* They haue receiued this infernall and darke aire for their prison. That therefore, which is spoken *secundum quid*, in part, and after such a sort, he wresteth, as beeing spoken *simpliciter*, simply and absolutely: inferring thus; The diuels present hell is in the aire: *ergo*, there shall be no hell but in the aire. 2 And concerning the site of hell, the Replier else-where deemeth not, *but that it may be in the earth, or where else it pleaseth God:* and consisteth specially vpon this position, *That the place of hell causeth not the torment, but the wrath and curse of God:* which, this caueller shall neuer be able to disprooue.

22. *Slaunder.* That he utterly condemneth allegories. Here this endlesse wrangler committeth the same fault which hee fell into before, to presse that as generally spoken against all allegories; which is intended on-ly against such allegories, as are of mens deuising, and haue no warrant in Scripture: as the words thus stand in the first place there noted, *I hold it not safe wading without a bottome, and therefore I omit these allegorical applications, as mens fantasies.* Is this vtterly to condemne allegories? he that so doeth, alloweth none, and so euen the allegories vsed by S. Paul, Gal. 4. and in other places of Scripture, should also be excluded. Euery man may see what paltrie dealing this is, and such is his lewd vaine throughout this whole Satyricall discourse. Many other slaunderous accusations are foisted in euery where, which it were lost labour to examine. If I should altogether busie my selfe in raking in this filthy dunghill, I might be thought as vaine and beastly, as this Coprologus himselfe: yet I will adde one slaunder more.

23. *Slaun-*

23. *Slander.* That the Replier calleth the blessed roots of the Christian faith, *curfed rootes.* 2.b.p.84. A vile *2.b.p.84.* slander: for the Replier only repeateth the *Confutors* words, which are these; *That he chargeth his brethren ir-religiously and vnchristianly to call the maine grounds and principles of our faith into question.* Saying further, *To plant by writing, or water by speaking the curfed rootes thereof.* These are his owne wordes in many syllables: now this word *thereof*, which he meaneth of *Atheisme*, hee with a cavillous spirit retorteth vpon the Replier, as spoken of *faith* in the precedent sentence; which is apparantly sepe-rated and suspended from the next clause, by these words interlaced in other characters (*and saying*) which this flie iugler concealeth, that his fraud appeare not.

I would he had grace to consider, how grieuously hee hath offended, in persecuting his brother with such vn-charitable slanders, and had remembered that sentence of the Apostle, that *he which hateth his brother is a man-sla-* 1.Ioh.3.15.
er: yea, as Cyprian saith, *Multo malum lenius & periculum minus est, cum membra gladio vulnerantur: facilius cura, ubi plaga perspicua, &c. zeli vulnera abstrusa sunt & oc-culta. Serm. de Linore.* It is a lighter euill, and lesse dan-ger, when the members are wounded with a sword: the cure is easier, where the wound is in sight; the wounds of enuie are close and secret.

Theocritus being demanded which were the most cru-
ell beasts, made this answer; *Truely in the hilles, the Beares* *in τοῖς ὄρεσιν*
and Lyons; but in Cities, *sycophants and slanderers.* The *ἄρκτοι καὶ λέοντες*
wise man hath expressed it better, *That a Beare might ra-* *in δὲ ταῖς πόλε-*
ther meete with a man, then a foole in his folly. But, because *σιν συκοφάνται.*
a word once spoken cannot bee called in; the next way to *Prou.17.12.*
make amends for this grosse ouer-sight, is to take heed of
the like slip afterward: and to follow the wise mans coun- *Prou.3.32.*
sell; *If thou hast beene foolish in lifting thy selfe vp, and if*
thou hast thought wickedly, lay thy hand vpon thy mouth.
Let him heare Cyprian againe; *Venena fellis euome, purge-*

3. Imputation.

Surmised vntruths objected

*tur mens quam serpentinus livor infecerat, amaritudo om-
nis que intus insiderat, Christi dulcedine leniatur.* Vomite
vp thy poisoned gall: let the minde be purged which ser-
pentine enuie hath infected: let all bitternes, which felled
within, be allaid by the sweetnes of Christ.

The 3. imputation of vntruths.

The accusation.

Next after his vncharitable slaunders, followeth the
imputation of vntruths. In the front of *Limbomastix* he
findeth no fewer then fixe vntruths.

1. He taketh exception to the title *Limbomastix*, which
he would haue to signifie, a scourge of the hem or border of
a garment: and so he chargeth the Replyer in his rude dis-
course (as he more rude himselfe calleth it) to cut a sunder
the hem of the precious garment of Christ, the doctrine and
discipline of the Church: he saith also that it is a new found
name: and it should haue beene entituled *Limbopatrum*
mastix, the word *patrum* should haue beene added to li-
mit the generall signification. 2.b.p.2.

2.b.p.2.

2. *Vntruth*. That he forgeth a new matter neuer que-
stioned in this Church, whether Christ descended into hell
to deliuer the Patriarkes. *ibid.* p.3.

2.b.p.3.

3. *Vntruth*. That the Replyer accuseth his answer as
enclining to that opinion (of *Limbus patrum*): for what one
word (saith he) thorough the whole booke doth insinnate so
much as any suspicion thereof? p.5.

2.b.p.5.

4. *Vntruth*. The abuse and misapplication of Saint
Pauls words, Phil. 3. 15. *Let vs, as many as be perfect, be*
thus minded. p. 8. for the Apostle speaketh not this of do-
ctrine, but of perfection of life, if you will credit S. Chryso-
stome. p.10.

2.b.p.10.

5. *Vntruth*. You abuse that auncient and godly father
S. Augustine in peruerting his words. p.12.

2.b.p.12.

6. Un-

6. *Untruth.* That he maketh the ignorant beleue that the defenders of this article of Christs descension into hell, ioyned hands with none but with Bellarmine and other Papists. 2.b.p.33.

2.b.p.33.

The iustification.

1. **F**irst, if the Replyer had missed somewhat in the title and inscription of his booke, had that beene so great a fault, as to deserue to be counted an *vntruth*? *Cicero* was more equall toward his deadly enemy *Antonie*: who saith, *Te verbi inopia lapsus putarem: I would haue thought, that you were overseene for want of a word.* 2. *Philippic. 10.* What though *Limbus* originally signifie the purle, hem, or gird of a womans garment: yet seeing the Romanists haue appropriated that word, to signifie that place which is in the brimme and skirts of hell; where they imagine the fathers to haue beene, we must vnderstand it according to the vsuall sense: as *Hierome* saith in the like: *non possumus quæ dicuntur, nisi consuetis vocibus intelligere: we can not vnderstand what is said, but by the accustomed words.* 3. *Hieron. de veste sacerdotal.* That the Replyer scourgeth the doctrine and discipline of the Church (which is as the hemme of Christs garment) is a meere slander, as is before shewed, *sland. 6.* but the Replyer is beholding to this forger of *vntruths*, that he maketh him but a scourger of the hemme of Christs garment, which commeth not neare the flesh and bodie: as the saying is, *neare is my shirt, but nearer is my skinne*: whereas he himselfe hath whipped the very members and parts of Christs bodie, holding his brethren, because they dissent from him about the locall discent, no better then dissemblers, schismatikes, yea heretikes, and maintainers of blasphemous paradoxes: as hath beene before declared, in the two former imputations of *rayling*, and *slanders*: so that I may iustly returne vpon him *Augustines* words against the *Donatists*: *Venit persecutor, & non fregit crura Christi, venit Donatus, & diripuit Ecclesiam Christi: integram*

3. Imputation.

*Surmised vntruths objected**In Psalm. 33. 2.*

grum corpus Christi in cruce inter manus persecutorum est, & inter manus Christianorum, non est integrum corpus Ecclesia: The persecutor came and brake not the legges of Christ: *Donatus* came, and spoiled the Church of Christ: the bodie of Christ is whole amid the hands of the persecutors; but in the hands of Christians, the bodie of the Church is not whole.

Secondly, though *Limbomastix* may seeme a new name for the application, yet in respect of the manner of derivation and composition, it is not new: as the vsuall words, *Homeromastix*, *Rhetoromastix*, doe shew. Againe, if *Limbomastix* be a new found name, what is his *Symbolomastix*, and *Cleromastix*, *epist. dedid. p. 10.* and that new teame of discrediting, wherein he glorieth beeing vsed thoroughout his, not onely rude, but rauing and rayling writing: whereof I may say, as *Tullie* doth of a certaine straunge word in the Latine tongue, which *Antonie* vsed: *quod verbum in lingua (Anglicana) nullum est, id tu novum propter diuinam tuam pietatem inducis*: that word which is not at all in (the English) tongue, you take vp new, because of your diuine pietie.

*Latine
Cicero Phil. 13.*

Thirdly, whereas he would haue it entituled rather, *Limbopatrum mastix*: 1. what neede the word *patrum* be inserted, seeing vse hath obtained among the Romanists (who are masters both of the word, and error therein implied) that *Limbus*, without any addition should signifie that place and part of hell, where they imagined the fathers to be imprisoned: as his ringleader could haue told him, after whose pipe he might haue daunced here, as well as in other places. 2. And if he would needes haue formed a word, to his owne fashion, he that is so cunning in declining and inflecting of nouns (as his daily exercise with his grammer boyes doth make him perfect) should rather haue said, *Limbopatrimastix*, to auoide the concurrence of a double (m) *euphonia gratia*, then *Limbopatrum mastix*. 3. And why els doth he so must strue for this
ses-

Bellar. illuminauit sanctos patres, qui erant in limbo, &c. Durandus dicit, eos fuisse in limbo. lib. 4. de Christi anim. c. 15.

answared, and returned.

3. Imputation.

sesquipedale verbum, Limbopatrummastix, but to obtrude, as Hierome saith, *magis portenta, quam nomina*, monstrous tearmes, rather then names: *simplices quosq; terrens sono, ut quod non intelligant, plus mirentur*: terrifying the simple, with straunge sounds, that what they vnderstand not, they may wonder at, as Hierome saith of *Basilides*.

2. The question in deede concerning *Limbus patrum*, was neuer controuerted among sound Protestants: and therefore while he falleth vpon that rocke (as is discouered in the preface) he bringeth his Protestants faith into strong suspition, as not holding a straite course by the direction of the true compasse of Euangelicall truth: he wresteth here against the Replyer a sentence out of *Augustine*: as though he could haue had nothing to say, unlesse he had imagined an aduersarie to raile vpon. But the truth is, that if this brazen face, I would say, brazen-nose master of art, had left out his rayling, slaunders, vntruths, errours, absurdities, and such like: he should neither haue found what, nor against whome to haue written. And *Augustine* shall be returned againe vpon himselfe, who may vie his words in his owne person: *Procliuiores sumus querere potius, quid contra ea respondeamus, quae nostro obiciuntur errori, quam intendere, quam sunt salubria, ut carcamus errore*: we are more readie to seeke rather, what we may answer to those things, which are obiected against our error, then to consider, how wholesome they are, that we may be without error.

de natur. & grat. lib. 1. c. 25.

3 How vntrue it is, that there is not one word through his whole booke, that doth insinuate any suspicion of holding *Limbus patrum*, let the Preface be witnesse, wherein this Popes liuerie is fitted so close to his backe, as if hee himselfe had of purpose put it out to making. Therefore, the title of *Limbomastix* misseth not an haire breadth, (in that respect) of that marke which hee aimeth at in his first booke. Indeed, his leaues are fronted throughout with false and presumptuous inscriptions; the defence of 3. testi-

monies

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monies of scripture. For, what a vile flaunder is this, that any of thoe against whom he speaketh, and carpeth (according to his name) should denie any testimony of Scripture? and what presumption is it, to take vpon him, & profess to be a defender of Scripture; whereas, both the truth, and whosoever professeth the truth, is by it defended: the Scripture should be driuen to a great straight, if it needed his poore defence. Here therefore, *Augustines* sentence fitteth him well; *Heretici ad defensionem possessionis suae, Christi titulos ponunt, sicut nonnulli faciunt in domo sua: ne domum suam innadat aliquis potens, ponit ibi titulos potentis, titulos mendaces, ipse vult possessor esse domus, & frontem domus suae titulo alieno vult muniri.* Heretiks for the defence of their possessiō, do set vp the titles of Christ, as many doe in their house: least some mightie man should inuade his house, hee setteth vp the title of some great man, but a false title: hee would be the owner of the house, but the front of his house he would haue priuiledged by another mans title. Wee will pardon him the first name of heretiks, though we might as iustly returne it vpon him, as he sendeth it to vs: but all the rest most kindly agreeth vnto him. For, he vnder colour of defending certaine testimonies of Scripture, obtrudeth his owne priuate sense of scripture.

In Psal. 21.

Orig. l. 10. in epist.
ad Roman.

4 First, some Fathers also vnderstand that place of the perfection of knowledge; as *Origen* vpon those wordes, Rom. 15. 14. filled with all knowledge, alluding vnto this place, thus expoūdeth the one by the other; *Paulus, & si qui sunt tales ad comparationem ceterorum perfecti dicuntur, &c.* Paul, and if there be any such, are said to be perfect by way of comparison with others; *ad illam summam scientiam, quae est in caelestibus ordinibus, &c.* in respect of that high knowledge, which is in the heauenly orders, none among mortall men can be called perfect. Likewise, *Augustine* thus interpreteth the 13. verse, of the which, *de diuers. f. ser. 13.* this other place dependeth: *Ergo non arbitror me ipsum*
appre-

apprehendisse, id est, qualis sit Deus: I doe not thinke, that I haue apprehended it, that is, what manner of one God is. 2 Yea *Chrysostome* himselfe, in the same place addeth these words, which are not truely alleadged by the Carper: *Et ne putent seipsos perfectos esse:* that they should not thinke themselues to be perfect. *Quisquis putat se totum esse assequutum, nihil habet:* He that thinketh he hath attained the whole, hath nothing. And a little before he saith, *Non dixit, Deus inducet, sed reuelabit, ut res ista videatur magis esse ignorantia:* He said not, God will induce, but reueale, that all this matter may seeme to be ignorance. Where then, there is opinion on the one side, and ignorance of the other; there the matter treated of, belongeth to knowledge, not to practise or perfection of life onely. *Chrysostoms* meaning then is, that the Apostle speaketh not, *de dogmatibus* of (*speculative*) doctrines, for that must be his meaning, vnlesse he wil make him contrarie to himselfe; but of practised knowledge, which belongeth to the practise of life. That no man should thinke, that he hath any other perfection or righteousnesse, but onely by faith in Christ; for, that is the principall argument handled in this place, as appeareth verse 9. And further, what *Chrysostoms* meaning is, appeareth by his interpretation of the very like place, 1. Cor. 2. 6. Wee speake wisdom among those which are perfect: *Sapientiam autem predicationem, & salutis modum, hoc est, per crucem salutem, perfectos vero credentes appellat, &c.* Wisdom he calleth preaching, and the manner of saluation; that is, by the crosse, and beleeuers he calleth the perfect. Here it is cleare, that he vnderstandeth not the perfection of life, but of faith. 3 There is no sense vrged of the Apostles words, but onely the sentence produced; and therefore this exception of the Apostles meaning is superfluous and impertinent. 4 Concerning that false charge of dissembling the Apostles wordes following, *Neuerthelesse, whereunto we haue attained, let vs proceed by one rule, that we may be of one accord.* First, if

he dissembleth, which citing a place of Scripture, omitteth either the verse before going, or following; he will make *S. Paul* a dissembler, who vseth euery where, as chap. 3. to the Romans, and chap. 10. throughout those chapters, only to alleadge that part of the sentence, and testimonie of Scripture, which was to his purpose, leauing the rest. Secondly, the Replyer also, euen produceth this sentence afterward, where he had cause to vse it, and this the Cauiller himselfe confesseth: how then was he not ashamed, to charge him herein with dissimulation?

epi. dad. p. 5.
2. b. p. 12.

5 Neither is *Augustine* abused, or his words perverted; for, the Replyer writing in other characters, *erraueris*, and *tibi*, did insinuate that those words were otherwise in *Augustine*: and hee followed rather his sense, then vrged the sentence. Could he make no difference betweene a Rhetoricall imitation of an authors sentence, and a logicall allegation of his testimonie? the one beeing vsed for illustration onely, the other for *probation*: the one following the sense, the other tied to the words. As *Hierome* alleadgeth *Cicero* to haue done the like: *Non conuertit ut interpretes, sed ut Orator*: I did not turne and translate him (meaning *Demosthenes*) as an interpreter; but as an Orator. And *Hierome* further addeth: *Non me ea annumerare lectori debere putauit, sed tanquam appendere*: I thought I was not bound to deliuer the wordes by number, but by waight.

*Hieron. Panmac.
de optimo genere
interpret.*

6 In the first vntruth objected, he committeth two vntruths: for neither doth the Replyer make mention of other defenders of the local descension, but of the inmodest pamphleter onely: neither saith he that he ioyneth hands onely with *Bellarmino*: but that the places first vrged by *Bellarmino* to that purpose, were seconded by him. But thus cunningly to couer his owne wickednesse, he would haue the lappe of an others garment cast vpon him: and where his owne credit serueth not, he would be maintained by other mens fame. And to make the Replyer

plyer more odious, and himselfe more popular: he seeketh to iustifie himselfe, by extending the accusation to others.

So that saying of *Hierome* may very well be applied against him: *Indecens est unum tueri, ut plures accusare videaris, & quem ratione non possis, societate peccantium defendere.* Hierom. Opera. tom. 3.

It is an vnmeete thing, so to iustifie one, that you seeme to accuse many: & whom with reason you cannot, to defend with number of offenders. This was an olde trick of the peruerse dogmatizers in times past, as *Dioscorus* cried out in the 2. Ephesine Synode: *Ego cum patribus eijcior: Ego defendo patrum dogmata: I am cast out with the fathers: I defend the opinion of the fathers.* Ephesin. 2. infestum Chalcedonens.

The Recrimination.

Untruths boldly affirmed and falsely forged in the 2 Anapologists Reioynder.

a Anapologist, that is, a defender without defence.

It may seeme strange that a man should be so besotted with his owne conceit, and blinded with enuie, that hee should obiekt error and vntruth to another, not knowing to tread one right foote himselfe: and to cauill at anothers tripping, when he stumbleth and falleth downe right. For any one vntruth surmised by him, he shall be apaied tenne for one. It may truely bee said, if a diligent examination were had, that he hath not so many leaues in his booke, as leafings; nor so many numbers, as errors: a dogge trotteeth not so fast, as his pen droppeth forgeries (as the common saying is:) for plainly to giue him the lie, the Replyer wil forbear, as this sophisticall forger for want of manners doth more then once, beeing ten times more worthy the whetstone himselfe. *Archidamus* said of an olde man of *Chius*, that beeing sent of an Embassage to the Lacedemonians, had coloured his graie haire, before he deliuered his message: *ὅς οὐ μόνον ἐπὶ τῇ ψυχῇ τὸ ψεύδος, ἀλλὰ καὶ ἐπὶ τῇ κεφαλῇ περιφέρει: what truth is to be expected from*

3. Imputation.

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this man, which carieth about a lie not onely in his heart, but in his head. And if this Chian coyner doe so forge with his hand and penne, who can iudge his heart to be cleare. But I will now open this pedlars packe, and bring to view his sophisticate wares.

1. Vntr. I doe marnell to see an Article of our Creede in so ill credit with Christians: epi. dedicat. p.9. he labour-eth in what he may to discreede my Christian and necessa-rie defence of this article of our Creede. pref. p.5. Here are three vntruths couched together: for what Christian denieth any article of the Creede? his defence is neither Christian, beeing full of vncharitable rayling, and slaunders: nor yet necessarie: as though both other learned men had not written better of that argument, and as if there were not many that could handle their penne with more wit and learning, if he had held his peace.

epi. ded. p.9.

pref. p.5.

3. Vntruths.

2. Vntr. In the propheticall testimonie of Dauid you will needes haue the word (soule) to signifie the humanitie of Christ, and here (that is, in this place of Peter) you will needes haue it to signifie the diuinitie. 1.b.p.24. Whereas in that place of Peter, there is no mention made of the soule of Christ, but of the spirit.

1.b.p.24.

3. Vntr. Bellarmine most truly defendeth with me against you, &c. that Christ after his death descended in soule to those places of hell, where dolours and torments were; and where the soules of sinners went to be tortured.

1.b.p.35.

4. Vntruths.

*1.b.p.35. where fowre vntruths are wrapped vp together. 1. Bellarmine saith onely, probabile est, &c. it was probable, that Christ descended to all the places of hell; whereas this fellow defendeth it to be an article of the Creede so to belecue, and consequently of necessitie: therefore his Ringleader and ghostly father therein agreeth not with him. 2. Those first are not Bellarmines, but Augustines words: dicit Augustinus, Christum descendisse, &c. Augustine saith, that Christ descended to those places of hell, &c. where dolours and torments were. 3. These torments Bel-
larmine*

larminie vnderstandeth to haue beene spoken of the purgatorie paines; and not of the torments of hell: *restat, ut loquatur de animabus quæ adhuc luebant pœnas purgatorias*: it remaineth that he (Augustine) speaketh of the soules which suffered purgatorie paines. in *fin. capit. 4.* The other words, *ubi solebant peccatorum anime torqueri*, where the soules of sinners were wont to be tortured, are not *Bel-larmines* but *Fulgentius* his words: see the place.

Bellar. lib. 4 de
Christ. anim. c.
14.

4. *Vntr.* Howsoeuer you bestirre your selues first to kill and crucifie the blessed soule of our Saviour vpon the crosse.

2. b. p. 35. A great slaunder, with vntruth: the Replyer is farre from that blasphemie, to say that the soule of Christ can be killed.

5. *Vntr.* Whose arguments are euery where seconded, urged, and intruded by you: 2. b. p. 44. whome with a scurrilous tearme, he calleth one of his chiefeſt captaines, and greatest masters: p. 51. and euery where he calleth him, the Replyers *Patriarke*, 3. b. p. 3. and in diuers other places: whereas the Replyer professeth *ex animo*, that he knoweth not what arguments are vrged by him (whome this forger noteth) as hauing not read his defence: and beside, the Replyer did first els where write somewhat of this matter, and therefore he was rather seconded by the other, then did second him. And how absurd and inconsequent a speech it is, who seeth not, to nickname him a *Patriarke*, whome his cauilling spirit euery where inueigheth against as an impugner of the reuerend calling of Bishops.

H. I.

2. b. p. 44.

p. 51.

3. b. p. 3.

Synops. p. 1049,
1050, 1051.

6. *Vntr.* That he verily belecueth the Replyer to be one of those, which writ the vnchristian letter to *M. Hooker*: p. 49. whereas the Replyer knoweth not to this day, who were the writers of that letter: which he that calleth vnchristian, beeing for the manner modest, and for the points of doctrine there maintained sound, seemeth rather himselfe to haue small Christianitie. If his beleefe of Christs soule discent into hell, be of no more certentie with him, then this his beleefe, (as it may be thought verily it is not

2 Vntruthes.

2. b. p. 49.

3. Imputation.

Surmised vntruths objected

with him, howsoeuer it is with others) his faith and beleefe is very weake.

2. Vntruths.

2. b. p. 67.

7. Vntr. The auncient fathers doe interpret it of a mortall sinne, not secretly but openly committed against others: 2. b. p. 67. he meaneth that place, Matth. 18. 15. *If thy brother trespass against thee, &c.* In this indefinite speech, he seemeth to meane all the auncient fathers, whereas he alleadgeth not one to prooue this his assertion to be true. But in deede in this his bold speech, he bewraieth his ignorance mixed with vntruth: for the first he is to be borne withall: for his schoolemasters skill can not be supposed to be able to attaine vnto any great reading in the fathers.

The blind Confuters ignorāce in the fathers.

But his other fault is not to be excused: his ignorance in the fathers should haue made him doubtfull and scrupulous, not bold and presumptuous: but in him the prouerb is verified, *who so bold, as blind bayard*: for here he hath with one breath vttered two vntruths: first, that *the auncient fathers doe interpret this place of mortall sinne*: Origene I hope (in his calender) is one of the auncient fathers, yet he expoundeth the place of light and small offences: *Qui in peccato leui correptus ter, &c. non se emendat, nos quidem sic eum debemus habere tanquam publicanum, &c.* He that in a light sinne beeing thrice reproofed, &c. doth not amend himselfe, we must so hold him as a publicane.

Tractat. 6. in Math.

Secondly, that the fathers doe expound it of finnes openly committed; and therefore to be openly and publickly censured, is an other vntruth. For the author of the *Homilies* vpon Mathew, fathered vpon Chrysostom, writeth thus vpon this place; *Inter duos solummodo redargutionem fieri iubet, &c.* He biddeth that the reprehension should be made betweene two alone, lest by the testimony of the multitude, &c. he should shew himselfe more hard to bee corrected. Likewise I suppose, that *Augustine* will bee allowed for one of the Fathers, but he giueth this interpretation;

Homil. 61. in 18. cap. Math.

Serm. 16. de verb. Dom. cap. 2. qu. 15. 19.

Quid est (in te peccauit) tu scis, quia peccauit, quia enim secretum fuit, quando in te peccauit, secretum quare

cum

cum corrigis, quod in te peccauit: What is this, hath sinned against thee? thou knowest that he hath sinned, because therefore it was secret, when he sinned against thee, seeke him in secret, when thou doest correct that, which he hath sinned against thee. Now then, his owne words may bee returned vpon his owne head; it was *either great ignorance, or grosse oversight in you*, to say, the ancient Fathers doe interpret it of mortall sinne openly committed. 2.b.p.68.

8. *Vntruth.* That the Replyer presseth *Carliles* very reasons, &c. and acknowledgeth him for a sound interpreter. p.92. & that he borroweth diuers things of him. p.125. 2.b.p.92. whereas the Replyer doth protest, that he neuer yet read, p.125. or so much as sawe *Carliles* booke: but what will not euill will imagine?

9. *Vntruth.* That *Bellarmino* agreeth with all antiquitie, in taking the Hebrew and Greeke words, *sheol*, and *adns*, that they signified onely soule and hell. 2.b.p.119. Here are 2.b.p.119. three notable vntruths; for neither antiquitie, nor yet *Bellarmino*, nor any learned interpreter, euer tooke these two words *sheol*, and *hades*, to signifie the soule and hell: for neither of them was euer taken by any to signifie the soule. Secondly, not all the auncient interpreters tooke *sheol*, translated *infernus*, onely to signifie hell; for *Cyprian* vpon the Creed, which is also ascribed to *Ruffinus*, doeth take it for the graue, in these words: *Sciendum est, quod in Ecclesia Romana symbolo non habetur additum descendit ad infernos, &c.* Wee must knowe, that in the Romane Church it is not found added in the Creed, he descended to hell, &c. *Vis tamen verbi eadem videtur esse in eo, quod sepultus dicitur:* but the same force of the word seemeth to be in that he is said to be buried. And *Chrysostome* also concurrerh: *Descendit ad infernum, ut ibi à miraculo non vacaret, &c.* He descended to hell, that he should not there be without miracle; for many of the bodies of the Saints rose with Christ, and died againe, *hom. 2. in Symbol.* Here by *infernus*, hell, hee seemeth to vnderstand that place, from

3. Vntruths.

Cyprian. seu Ruff.
in SymboloSee more of
Augustines
iudgement.
Imp. 11. Regim.

3. Imputation.

*Surmised vntruths objected**August. loc. 3.**Lib. 4. de Christ.
anim. c. 10.**Bellar. ibid. c. 12.*

2. b. p. 119.

2. b. p. 154.

Synopf. p. 1814.

4. Vntruths.

3. b. p. 71.

from whence Christ raised the bodies of the dead, that came out of their graues; which is none other, but the place of buriall, and the graue. And *Augustine* expoundeth that place, Psalm. 88. 3. *My life draweth neere to hell*, by these words of Christ, *My soule is heavy vnto death*. Thirdly, neither doth *Bellarmino* take the wordes *sheol* and *nepheesh*, onely to signifie hell: for the first, hee saith, *Ordinarie accipitur, &c.* it is taken ordinarily for the place of soules vnder the earth: *vel raro, vel nunquā pro sepulchro*: or seldome, or neuer for the graue. He simply denieth not, but that it sometime signifieth the graue, though not ordinarily. For the other word, thus he saith; *Nepheesh est generalissima vox, &c.* *Nepheesh* is a generall word, and signifieth without any trope, as well the soule, as the liuing creature; yea the body. Hee may be ashamed therefore thus to belie his ring-leader, and grand captaine; with whom, he saith he is beholding to the Replyer for ioyning him, being a learned Papist. p. 119.

10. *Vntruth.* That hee doeth fasten all the torments of hell vpon the blessed soule of our Saviour. 2. b. p. 154. whereas the Replyer simply denieth against the false charge of *Feuardentius*, That Christ suffered in his soule the whole paines of the damned in hell.

11. *Vntruth.* That you expound in the former testimonie, soule, that is, body; hell, that is graue: and here, spirits, that is, men; dead, that is liuing. 3. b. p. 71. Here are foure vntruths fardelled vp together. 1. Neither doth the Replyer by soule vnderstand body; but either the person, or life. 2. Neither by hell, the graue; but only sheweth that the hebrew word *sheol*, which signifieth hell, is sometime taken for the graue. 3. Nor yet doth he expound spirits, that is men; but that they are called now spirits, with *S. Peter*, which sometime were men. 4. And they which are now dead, were sometime liuing.

12. *Vntruth.* Onely *Beza* may seeme to fauour you, that is, in taking soule for life. 2. b. p. 118. What boldnesse is this,

this, to set downe such peremptorie negatiues, as though he had himselfe runne ouer all writers, both new & olde? What a great vntruth is it to say, *onely Beza*, when as *Caluine* directly affirmeth the same: *Neque enim anima tam spiritum immortalis essentia significat, quam vitam ipsam*: In Act. 2. 27. for the soule doth not so much signifie the immortall essence of the spirit, as the life it selfe. Is *Caluin* in his base opinion no bodie?

13. It turneth *Christ's* euerliuing soule into a dead bodie: it siteth hell in the superficies of the earth: maketh hell a place of corruption, and there burieth the blessed soule of our Saviour. 2.b.p. 164. All these impieties and absurdities he chargeth the Replyer with for so vnderstanding that place, *Act. 2. 27.* that *Christ's* life seemed to be raked vp in the graue: for here he hath vttered three vntruths: 1. the soule beeing taken for the life, turneth not the soule of *Christ* into the bodie, but maketh the life onely to be as laid vp in the graue: 2. they which take *sheol* here for the graue, which also signifieth hell, denie not, but that beside this *sheol* in the graue, there is an other also in hell: *sheol* taken for the graue is a place of corruption, not *sheol* when it signifieth hell: 4. he is the man, that burieth and shutteth vp *Christ's* soule in hell, holding and affirming, that it was there three daies. 2.b. p. 164.

14. That *Durand* held an opinion contrarie to all the rest of the Romanists, that *Christ's* soule descended not to hell in substance, but by certaine effects: p. 190. whereas *Thomas Aquinas* held the same in effect: that *Christ* onely descended *per realem praesentiam*, by his reall presence to *Limbus patrum*: to all the other places of hell, *per effectum*, by effects: and thus *Bellarmino* himselfe citeth him: take away that conceit of *Limbus patrum*, which to all Protestants is but a dreame, and in the rest these two agree. 2.b. p. 190. Thom. 3. p. q. 52. art. 2. Bellar. de Chr. anim. c. 16.

15. Neither Protestant, nor yet Papist (of any account) will take your part: for the Papists, they are fitter mates for him: but diuers Protestants of great account are in

3. Imputation.

Surmised vnruths obiected.

this question of the Replyers iudgement: as instance is giuen in twelue of them before, 13. *flaund.* therefore, it is great vnshamefastnes in this brabler, to vtter so vnreasonable and improbable a speech.

1.b.p. 195.

16. He calleth *A. Humes* his first instructor, p. 195. whereas he shall finde that the partie giuen in instance in his *Reioynder*, hath reference vnto some of the Replyers works, euen in this argument.

* Synopf.

17. *Vntr.* In this sense the word *πνεῦμα* is used euery where throughout the Bible, that is, is meant for the soule.

3.b.p. 57.

3.b.p. 57. A most audacious speech, and full of vntruth: for the word *πνεῦμα*, spirit, is as often taken for the diuine spirit of God, as for the soule of man: as is euident in these places, *Ioh. 4. 24. God is a spirit. Rom. 1. 4. declared mightily to be the sonne of God touching the spirit of sanctification. 1. Tim. 3. 16. iustified in the spirit. 1. Tim. 4. 1. the spirit speaketh euidently:* and many other such places might be produced: he sheweth how shamelesse a man he is therefore, that dare vent forth such a great vntruth, that this word *spirit*, euery where is taken for the soule of man.

3.b.p. 79.

18. He saith, that *sixteene of the fathers cited by Bellarmine, make no mention of the deliuerie of the fathers, by Christs descending to hell:* 3. b. p. 79. whereas there are five of that number wanting: for *Bellarmino* citeth in all 36. Councils and fathers, of the which 25. doe either directly, or by necessarie consequent affirme, that Christ descended to hell to deliuer the soules of the fathers: so that to make vp the full number, there remaine onely an eleuen, which make mention onely of Christs descending to hell, and speake not of the deliuerie of the fathers, and these they are: *Lateranens. Concil. Irenaus, Clemens, Gregor. Nyssen. Chrysostome, Theodoret, Augustine, Leo, Fulgentius, Vigilins, Arator subdiaconus:* all which notwithstanding, or most of them, if not in those places, produced by *Bellarmino*, yet els where in their workes, doe giue testimonie with the rest for *Limbus patrum.*

19. *Vntr.*

19. *Vntr.* You flatly denie this distinction of the soules death by sinne or damnation, as insufficient: 3. b. p. 84. Synopf. p. 1000.
3. b. p. 84. whereas the Replyer directly saith, we approoue that sentence of *Augustine*, which maketh mention onely of those two kinds of the death of the soule: speaking properly: though in a more generall sense, the deepe perplexitie and terrour of the soule, may be said to be a kind of death of the soule: where the Replyer further addeth in direct tearmes, *I will forbear to use this phrase of Christs dying in soule. ibid.*

20. *Vntr.* He calleth the Replyers exposition of that place of *S. Peter*, new fancies, hauing the approbation of *Augustine* for the most part, and of *Bede* more fully: whereupon the Replyer inferreth, that this exposition is not newly denised. *Limbom. p. 45.*

21. *Vntr.* The word descending, is neuer spoken of the graue: 3. b. p. 139. whereas *Dauid* saith thus to *Salomon* 3. b. p. 139. concerning *Ioab*: thou shalt not suffer his hoare head to descend into the graue in peace: where the word *iaradh* is vsed, which signifieth to descend: and the other word *sheol* beside the consent of the interpreters, *Pag. Mont. Tremell. Vatab.* and the *Chalde* translatour, and both our *English* translations, which all read or vnderstand, the graue; the circumstance of the place giueth it so to be taken, because he speaketh of his gray haire, which goe not downe to hell, but to the graue.

22. He saith that all Latine interpreters turne *sheol*, *infernus*, hell: *Psal. 139. 8. p. 151. 3. b.* when as *Iunius* readeth, *stratum ponerem in sepulchro*, if I should make my bed in the graue: and so *Vatablus*, though he reteine the word *infernus*, in the text: yet in his annotations he vnderstandeth it of *sepulchrum* the graue. An other vntruth it is, that all translatours and interpreters are condemned of falshood by *Limbomastix*: when as the Replyer saith onely thus; neither doe some of the best interpreters read hell, but the graue. *ibid. 3. b. p. 151. in marg.*

Manifest truths denied.

Vnto these vntuths vnshamfastly affirmed, shall bee added also diuers truths as immodestly denied.

- 23
2.b.p.5. 1. That there is not *one word through his whole booke, which doth insinuate so much as any suspicion of Limbus patrum.* 2.b.p.5. How vntrue this is, the Preface doth evidently shewe, wherein the imputation of this opinion is iustified by twenty seuerall places out of this hell-harrowers bookes.
- 24
2.b.p.87. 2. He saith, *he censureth no man at all.* 2.b.p.87. How false this is, see before his bitter railings against *Dact. Reynolds*, and others.
- 25
2.b.p.123. 3. That *Bellarmino* findeth not fault with *Beza* for translating *ψυχή* cadauer, in that place of *Gen. 37.* but in this place of the *Acts*, p.123. Yet *Bellarmino* directly affirmeth, *animam nunquam accipi pro cadauere*: that the soule is neuer taken for the carkasse: and therefore consequently he findeth fault, whosoever shall any where take *anima*, for the carkasse or flesh; and yet himselfe so taketh it, *Gen. 37. 21.* and therefore he is contray to himselfe.
- 26
2.b.p.127. 4. To say, *I confesse the word sheol, Psal. 6. 4, 5. doth properly signifie the graue, when I plainly confute it, is properly to belie me.* 2.b.p.127. Who euer heard such a forgetfull and wilfull man? for whereas he whome he confuteeth, readeth that place thus; *In hell, who shall praise thee?* This cavillous and friuolous obiecter, sheweth, it should bee read rather thus; *who shall giue thee thanks in the pit?* where the word in the hebrew is *sheol*. And he further addeth, by which last word, all our late interpreters, both Latine and English, doe with one consent understand the graue, as being the ordinarie sequel of temporall death, both of the good and bad; but yet can extend no further, then to their dead bodies onely. 1.b.p.12. Doth he not manifestly affirm,

affirme, that *sheol* is here taken for the graue, and therefore findeth fault with his aduersarie, for there reading *hell*? If any then be here a lier (to returne his owne vnmanly mannerly tearme) he hath made a lie of himselfe.

5. He denieth that more goe to the graue then to hell. 2. b.p. 128. And yet all, both good and bad, goe vnto the graue, the place of corruption: where he obiection, that many wicked men want the honour of buriall, so doe many of the godly also; yet they all haue a place of rest in the earth, where there bodie corrupteth. Therefore, it is a maruell with what face hee could denie a thing so apparant, that more goe to the graue then to hell, seeing it is called in *Iob*, the house appointed for all the liuing, cap. 30. v. 23. 27
2.b. p. 128.
Sheol pro quo
in scripturis nos
fere (infernus)
legimus, sepul-
chrum signifi-
cat, quod nun-
quam saturatur.
Bucer in Math.
c. 27.
See Per. Marli-
nus in cap. 30.
Iob.

6. He denieth that he censureth any interpreter at all, or that he calleth them wranglers, which take *sheol* for the graue in the olde testament; but saith, that the Replyer is rather an immodest wrangler in so saying. 2. b. p. 151. And yet these are his owne words, *Howsoeuer some curious linguists may wrangle with the hebrew word sheol in the olde testament, &c.* 1. b. p. 14. What now will this vaine man be ashamed to denie? 28
2.b.p. 151.
1.b.p. 14.

7. Because it (that is *hades*) is all one with *Abyssus*, which I confirme not by the wordes of *S. Luke*, as you vntruly affirme, but by the wordes of *Beza* himselfe vpon this place. 2. b. p. 155. Now let vs see his owne wordes in his former booke, which are these; *The truth whereof doth more euidently appeare, in that the same Greeke word is by the same Euangelist rendred in another place, by another Greeke word, as Beza himselfe doth interpret it, &c.* 1. b. p. 14. Is it not now apparant, that hee first confirmeth that point by the wordes of *Saint Luke*, which he indeede further explaneth by the wordes of *Beza*: but first he citeth the Euangelist. 29
2.b.p. 155.
Luk. 8. 31 in
τῇ ἀβυσσῳ.

8. No English translators turne (*sheol*, graue) in this place, but pit: *Psal.* 6. 5. 3. b. p. 26. whereas the Geneva translators read thus; *in the graue who shall praise thee?* 30
3.b.p. 26.

3. Imputation.

Manifest truths denied.

31
3.b.p.90. 9. To say that nothing is said in scripture to be quickened, which is not apt to die, containes both falshood and impiety. 3.b.p.90. But when this railing companion shall be able to produce any instance in scripture to the contrary; he shall be discharged of falshood & impiety, for this matter: which till he can perform, they doe cleave as a proper badge and cognisance to his sleeue, that it may be known what master he serueth: for he bringeth no place to any purpose; but that Ezech. 13.18. where the prophet speaketh as well of *killing soules*, as *preserving soules alive*.

32
3.b.p. 119. 10. It is false, when you say, that if I hold those disobedient spirits to haue beene in hell at the time of that preaching unto them, but now are not; I agree with the Papists, that Christ descended to emptie *Limbus patrum*, for they hold onely the holy Patriarks and Prophets, &c. to haue beene in that place, to whom that sinne of disobedience cannot be imputed. Who would denie this consequent but he? for if any were deliuered out of hell, either they were the righteous there holden captiue, or the damned: but of those there is no deliuerance. He therefore so holding, must also with the Papists hold *Limbus patrum*, or maintaine a more grosse error, or heresie rather, that the damned in hell may be deliuered thence. As for the reason taken from the sin of disobedience, his ring-leader and grand master might haue satisfied him therein; that the Apostle speaketh of such incredulous persons, *qui in sine vitæ pœnitentiam egerint*, which repented in the ende of their life.

Bellar. lib 4. de
Christ. anim.
cap. 13.

33
3.b.p. 126. 11. He denieth that Beda is any whit more pregnant for him then the rest. 3. b.p. 126. Concerning the exposition of that place, 1. Pet. 3. 19. whereas Beda in these three maine points approoueth that exposition. 1. by the spirit he vnderstandeth not the soule of Christ, but his diuine spirit. 2. by the preaching in the spirit, his beeing by his holy spirit in Noe, and other holy men: and by the incredulous, those which in the daies of Noe liued carnally.

34
12. And in these three very points, Augustine also con-

concurreth with him : and yet hee is not ashamed to say, that *hee is clearly against you.* 3. b. p. 127. The exceptions which hee taketh to auoide these cleare expositions of these two fathers, are friuolous and impertinent. 1. *That Beda speaketh of preaching by conuersation, Saint Peter of a ministeriall action of the word:* but this is not the question, what manner of preaching it was; but by whom performed, whether by Christ, as man in his soule; or as God, by his diuine spirit. 2. *Beda speaketh of preaching before the flood:* So also doth Saint Peter, or else he beggeth the thing in question; which is, when this preaching was. 3. *Augustine vnderstandeth not by prison, hell.* p. 127. This is none of the three points, wherein we lay claime to *Augustine.* 4. *He taketh flesh for the body onely;* So doth the Replyer here, howfocuer hee thinketh it may in other places be more largely taken. 5. *Augustine readeth, which were in prison, not which are:* This beeing graunted, yet hee in those three maine points before alleadged, confirmeth the Replyers exposition. 6. Both *Augustine* and *Beda,* by the spirit here vnderstand the holy Ghost. *Ans.* As though Christ also in his deitie by nature is not a spirit; or as though the workes of the Trinitie are inseperable, but that which one doth, the other doe also? All this cannot excuse him of vnshamefast boldnesse, that dare denie the exposition of these two fathers to make for the Replyer.

Thus the vntruths which hee obiected to the Replyer, are repaied home vpon himselfe, and in his owne net are his feet caught: the fraud and craft whereby he subtilly sought to vndermine an other, hath supplanted himselfe: it had beene good for him, if he had remembred that saying of *Menander:* *Ψευδόμενος οὐδεὶς λαμβάνει πολὺν χρόνον:* that no lier can any long time be hid. Did he thinke, that his vntrue surmises and fraudulent accusations would neuer come to be examined? He obiecteth often to the Replyer, that *falsehood is groven into an habite with him:*

But

4. Imputation.

*Supposed oversights objected**Serm. de Livore.*

But whosoever will take the paines to lay together all his sophisticate stuffe, and immodest leasings, can thinke no other but that he hath made a covenant with deceit and fraud: the saying is, *vse bringeth perfectnes*: and he hath vsed so much to speake vnruly, that he is growne to such a facultie and dexteritie therein, as that he can doe little els: and while he maketh no conscience in deuising tales, he sinneth still and staieth not, because he seeth it not: according to that excellent saying of Cyprian, *Dum peccatum existimatur leve & modicum, non timetur, dum non timetur, contemnitur, dum contemnitur, non facile vitatur, & fit caeca & occulta perniciēs*: while sinne is thought but a light and slender thing, it is not feared, while it is not feared, it is contemned, while it is contemned, it is not shunned, and so the mischief is secret and hidde.

The fourth imputation of grosse oversights.

The accusation.

1. That it be lawfull for none to maintaine or defend, those doctrines, wherein the Protestants of England consent with other reformed Churches. Here he crieth out: when he set downe this petition, sure it is either he was much distracted, or not soberly minded. 2.b.p.25.
2. Because the Replyer hath as it is printed, *Augustine saith well to Hierome*, whereas it was *Hierome* that so writ to *Augustin* in his 13. epist. he exclaimeth, *you vnlearnedly mistake*. 2.b.p.101.
3. Because his *Linx* eye findeth *applicate* printed for *explicate*. 3.b.p.6.
4. Because *Limbom.* hath, *if the Apostle had treated of Christs descensio. before his resurrection*: is this such a foule error? whereas he should haue said, *if the Apostle had treated of Christs resurrection, before his ascension*: he proclaime meth grosse oversight. p.54.
5. Because *Limbom.* readeth *περιποιήσασθαι*, where it where

should be *periphrastical*.

6. *Limbom.* saith, The Lord upheld Noe in all his preaching and profession against all the professors of the old world, condemning them, and saving him: whereupon he crieth out: a wicked and intolerable speech. 3.b.p.104.

3.b.p.104.

7. *Amiddes the uncircumcised* (not circumcised) as you falsely call them. p.137.

3.b.p.137.

8. *Limbom.* But there came an other descention betweene, which immediately went before his descending to death and the grane: whereupon this peevish prier would inferre, that the Replyer bringeth in a third descension, which should immediately goe before his descending to death and the graue. 3.b.p.158.

3.b.p.158.

The iustification, or satisfaction.

1. **T**His curious overseer of others, might haue considered, that this one monosyllable (*but*) should haue beene inserted, and so the wordes to be read thus: (*but*) those doctrines, wherein the Protestants, &c. And thinketh he, that so small a word, might not easily escape the compositor in the authors absence: who neither knew of the printing of that booke, nor was present at it? seeing that in other of his workes the like scapes haue beene made: sometimes by the adding of a word too much, sometime by leauing out: as *were not*, is put for *were*: *for the*, in stead of, *for that the*: *had yet reuealed*, for, *had not yet reuealed*. And as (*but*) is here omitted, so is it there superfluously added, as, *but though*, for *though*.

a Hexapl. p. 2.
145.
b p. 65. l. 31.
c p. 283. l. 21.
d p. 193. l. 37.

2. The Replyer himselfe in an other place, citing the very same wordes, saith, *ut bene Hieronymus Augustino*, as Hierome saith well to Augustine: therefore this partiall Censurer, who otherwise is quicke sighted enough to espie notes in the authors eye in Synopsis, might haue compared that place with his censure: but his vncharitable partialitie blinded him. The Replyer therefore is cleared from this oversight, who soeuer

In the Latine
Epistle to the
Archbishi. of
Canter. before
the first Cent.
in Synopf. p. 4.

4. Imputation.

Supposed oversights objected

els it was. And whereas *Hierome* writ but 10. epistles to *Augustine*, and this is found in the sixt of them, he committeth a double oversight, saying it is in the 13.

3. As though the Replyer himselfe hath not corrected that word among the *errata* before *Limbo*. shewing that *explicate* should be read for *applicate*: he had small reason therefore to take this slender exception.

4. He that taketh this transposing of the words, whether in the writer or the setter (an usuall oversight in compositors) for so great a fault, might haue remembred, that it is a grosser fault to mistake one word for an other, especially of a contrarie sense, as *ascending* for *descending*, as he doth in these words: *there is no word of ascending* 3.b.p.184. *ned with it, as in all places, where it signifieth hell.* 3.b.p.184. he should haue said, *no word of descending*: for to ascend to hell was neuer read. And againe, he might haue seene (if he had not beene wilfully blind) that the Replyer in setting downe the obiection, placed the words in their right order: the transposing then of them afterward, by all likelihood was not his fault.

5. The word corrected by the Caviller, was before so amended by the Replyer in the *errata*, which his wilfull blindness would not suffer him to see.

6. Likewise, *professors* in that place, should be read, *prophane persons*, as the Replyer himselfe hath noted it among the *errata* to *Limbo*.

7. The Replyer himselfe thus readeth in the one place not many lines before: *they are gone downe with the uncircumcised*: and therefore this *frivolous* faultfinder might haue knowne, that the Replyer could read no otherwise in the other place: whose oversight so euer it was.

8. Here this *captious* Controller picketh this quarrell for want of a small comma in parenthesis: for the words should be read thus: *there came an other descension betweene, which went immediatly before,*) *his descending to death and the grave*: that is, namely *his descending* &c: so there

there must be a pause betweene, before, and descending, and then there is no place left for this cauill.

The Recrimination.

1. He saith, he will take the paines to peruerse his pamphlet once againe, pref. p. 5. he meaneth the Replyers book: Pref. p. 5. but this may be well taken for a willing or wilfull scape: for in deede this spiritfull spie fault, or rather makefault, doth nothing els but peruert, and, in his owne tearme, peruerse the Replyers pamphlet: his penne did here hit righter then he was aware.

2. There wanted no good will in you, but courage in a good cause: he would haue said, bad cause: but his penne is ouerruled to write the truth against his owne minde. 2.b.p. 44.

3. Now to proceede to your militiaes, p. 57. he would haue said militaries: so, 3.b.p. 150. here is a plaine exposition (of ascending and descending) he would haue saide opposition. 2.b.p. 57. 3.b.p. 150.

4. Touching the signification of the Hebrew & Greeke words, sheol and hades, used by Dauid, and Peter in this place, all religious diuines and learned Doctors, &c. which for a thousand five hundred yeares together flourished in the Church of God, alwaies taught, and the Christian world beleued, that they signified onely soule and hell. 2.b.p. 119. I 2.b.p. 119. pray you (Sir Controller) which of these two words in your Grammer learning signifieth soule? sheol, or hades?

5. Hee citeth Synops. p. 1318. p. 124. in the margen, 2.b.p. 124. whereas that booke hath in all but pages 1114. Will not any man thinke that he was well ouerleene here?

6. Dauids perdition. 2.b.p. 116. It may be hee would 2.b.p. 116. haue said Dauids prediction. So 3.b.p. 78. auncient Nathans, for fathers. 3.b.p. 60. in spiritu sancto for spiritus. 3.b.p. 60.

7. As for the auncients, Irenaeus, Athanasius, &c. and for late interpreters, Calvin, Bullinger, &c. as the reader may see in my former booke, it is also confirmed by the text it selfe, &c. 3.b.p. 72. I thinke no man liuing can make any 3.b.p. 72. sense or construction of this inconsequent speech.

4. Imputation.

Surmised ouersights objected

3.b.p.193.

8. 3.b.p.193. he saith, *S. Chrysostome, and S. Augustine, are both here named by your selfe among those, which agreed in that opinion: he should haue said, agreed not: for the Replyer propoundeth it negatiuely: neither did all the fathers agree in iudgement, that Christ descended into hell, to redeeme, &c. and then Chrysostome and Augustine are produced, as not agreeing with the rest therein.*

3.b.p.184.

9. So, 3.b.p.184. he putteth *ascending* for *descending*, as is noted before, *iustificat. 8.* I omit many other literall scapes: as *keek* iustice, for *keepe*, and *convertite*, for *convert*, with such other slippes visuall in his booke: which his trippings should not haue beene spoken of, but that he is so quicke sighted to note the least scapes in others. Let now the indifferent Reader iudge what he hath gained by obiection grosse ouersights.

Thus it falleth out according to that saying of *Chrysostome*, *Εὐάλωτον ἢ πονηρία καὶ παντοθεν ἑαυτῇ περιπίπτουσα*: that dishonestie is easily taken, and euery where intangled by it selfe. And I send him withall *Hieromes* posie: *Snadeas homini, ne vescentium dentibus edentulus inuideat, & oculos caprearum talpa contemnat*: let not this toothlesse gentleman enuie at the feeders teeth, nor the moule scorne the goates eyes: his moulish blindnes was ouerseene to carpe at them, which are sharper sighted then himselfe.

Hieron. Magno.

The 5. imputation of ignorance.

The accusation.

1. Because the Replyer translateth those wordes of *Augustine*: *apud inferos custodia mancipari*: to be kept in hell: this Reuiler saith, euery Grammarian knoweth to be false, and that the true translation is, *to be kept in bondage, or held captiue in hell*: and further for this signification of the word, he alleadgeth *Tullie, Lucretius, and Plautus*. 3.b.p.3.

3.b.p.3.

2. Be-

2. Because the Replyer translateth out of *Hierom*, *caprearum oculos*, Goates eies; he thus layeth about him: doe you make no difference betweene *capra* and *caprea*, a Goate and a Roe-bucke? that you mistranslate *Hieroms* words, e-very boy may see. 3.b.p.99.

3.b.p.99.

3. Thus this profound Grecian bestirreth him. p. 107. And for the verbe *καρποσεται*, whereon you ground your whole fancie, the meanest Grecian knoweth it is not an a-ctiue, but a passiue: and therefore most unlearnedly translated by you, preacheth.

3.b.p. 107.

4. Againe, he according to his great skill challengeth also the Replier, for writing false Hebrew, as *cheber* for *keber*, a graue.

3.b.p. 136.

The iustification.

1. **T**Hough the Replyer hath not spent so much time in teaching of Grammer, as this perke *Pedantius* hath done; yet he knew what the proper signification of the verbe *mancipo* was, before the other knew how to decline a nounce, or coniugate a verbe: for, though *mancipo* put absolutely, signifie to deliuer into bondage, or possession; yet the other word *custodia* beeing put vnto it, doth somewhat alter the signification: So that *mancipari custodia*, signifieth to bee committed or deliuered vp to keeping. And what is this else (Sir Grammarian) but in a shorter phrase, to be kept? And will he needs haue it englished, kept in bondage? then it will follow vpon *Augustines* words (Shall we thinke any to bee so impious, that dare say that the soule of our Sauour, &c. was three daies held captiue in hell) that Christs soule was held captiue in hell, though not three daies. But I thinke hee is not so absurd, as to graunt, that it was there held captiue at all. These three latine Authors are impertinently alleadged: *Lucretius*, for the vse of the word *mancipium*; *Plautus*, for the word *manceps*; and *Tullie*, for the word *mancipo*: whereas he should haue produced them concerning this phrase, *mancipari custodia*.

5. Imputation.

Ignorance simply imputed.

a See Adrianus,
Junius, and Di-
ctionar. Thoma-
sij.
Gesner de
capris syluestr.

Gesner de ca-
prea.

2. And euery Grammer or dictionarie boy could haue told him, that *caprea* as well signifieth a wild a goate, as a Roe-bucke: Gesner saith, that *capra*, *eadem* & *caprea*, that the same are called by both names: which are wilde goates, whom the Grecians of their seeing call (*dorcas*) they stay in the mountaines, and (though as farre off) see those which are coming, &c. He also sheweth out of *Martial*, that hee taketh *caprea* for *rupicapra*, for the wilde goate, or rocke goate. And Gesner himselfe confesseth, that the (*caprea*) is *de genere caprarum syluestrium*, of the kind of wild goats. And he alleadgeth out of *Aristotle*, that the *caprea* is the smallest of all horned beasts: and therefore commeth nearer the nature of a goate, then of a bucke.

3. But our cracking Grecian goeth on to shewe his skill in the Greeke tongue, as he hath done in the latine. Indeed he is a very mean Grecian, that knoweth not that *κηρύσσειν* may as well bee of the meane voice, as of the passiue, and so may be translated as well actiuelly, *preacheth*; as passiuely, *preached*. And is it indeede vnlearnedly translated *preacheth*? Then were the Septuagints vnlearned, that so interpret the actiue in the Hebrew, *tikra*; for they were not so ignorant, as to expresse an actiue by a passiue. Likewise, they in the same place interpret another actiue in the Hebrew, *taronah*, by a verbe of the meane voice, *יְמַנְתָּ*; which both the Latine translater, *Montanus*, and *Pagnine* expresse by the actiue, *pradicat*, *preacheth*. All these also must goe for vnlearned translators in the blind iudgement of this new Grammarian, who taketh vpon him to teach Diuines, when hee seemeth scarce able to teach boyes their Grammer.

4. But his Hebrew Rabbinicall science, will helpe out his finall intelligence in the Greeke: forsooth a letter is mistaken, *cheth* is put for *coph*: a great matter. But is hee sure the author mistooke it? I thinke not: for hee might haue found else-where, that this word is written with

Synops. p. 1050. *coph*: which corner hee had sought before to finde dust,
but

but hee sawe not the besome, that would haue serued to sweepe it away.

The Recrimination.

1. As hee challenged the Replyer (but beside his booke) for the signification of the word *caprea*, what beast it should betoken; so hee shall first be apposed with the like question: what kinde of beast *pardus* is? a Leopard it is not, for that is called *Leopardus*, a Leopard, or Libbard. Then was this Etymologist overseene, in translating out of Origen; *pardum cum hado*, the Leopard and the Kidde. Gesner sheweth, that the Leopard is a diuers beast from the *Pardus*, as he alleadgeth out of *Isidorus*, *Ex adulterio Pardi & Leane, Leopardus nascitur*: The Leopard is ingendred by the adulterous commixtion of the Pard and the Lionesse. The Leopard he thinketh to be the same, which the English men call the *Cat a mountaine*. It is true that both our English translations doe read *Leopard* in that place of Isay, chap. 11. v. 6. but in so translating, they expresse not the word *pardus* in the Latine; but the Hebrew word *namer*, which serueth both for *Pardus* and *Leopardus*. But we pardon him this small oversight, and will not insist vpon it.

2.b.p.107.

Gesner de Panthera.

2. But his Latine scapes are not so many, for it were a starke shame for a man to misse in his ordinary trade: it would pittie a man to see how he falteth in the Greeke. 2.b.p.178. He translateth, Iob. 38. 17. *πύλαι θανάτου*, the gates of hell: whereas both the interpreter of the Septuag. the Latine translator, with *Vatablus* and others, read the gates of death.

2.b.p.178.

3. 3.b.p.82. Twice he setting downe the Replyers words, readeth *ζωογονέω*, wheras the word is *ζωογονέω*, as *Limbonastix* hath it. p. 32. 33. This error falling out twice within 10. lines, may argue ignorance rather in the penman, then oversight in the Printer.

3.b.p.82.

4. So

5. Imputation.

Imagined errors objected

4. So in another place, hee writeth ζώσω for Σώζω, to *save alive*. 1.b.p. 29. in the margin; and that his ignorance may appeare, he still retaineth the same word ζώσω. 3.b.p. 86. and ζωσιν, for *vivificare*, to *revive*, or *save*: whereas, there is no such word at all in the Greeke, much lesse in that sense. For the Greeke word which signifieth to *save*, is σώζω, or σώω, which maketh in the future σώσω: the other word, which beginneth with ζ is ζω, which maketh ζήσω in the future, which signifieth to *live*: and this for a taste of his greeke.

5. As vnſauery a relish hath his hebrew ſinattering: for in ſtead of the hebrew word *caiah* to *live*, he writeth *caia*, with *aleph* in ſtead of *he*, there being no ſuch hebrew word. And leſt he might excuſe it by ouerſight, he writeth the ſame word againe after the ſame manner. 2. b. p. 159. and the third time ſo likewise. 3.b.p. 86.

6. The hebrew word *keber*, hee according to his ſkill will haue taken for hell, Pſal. 88. 10. whereas all interpreters, doe there read and vnderſtand the graue: the Septuag. ἐν τῷ τάφῳ: the vulgar latine, *Uatabl. Montan. Pagnin. in ſepulchro*, in the graue. And ſo our Engliſh alſo.

7. Further, in the very ſame place, that his hebrew profunditie may ſufficiently be teſtified to all men, he noteth another word *perdition*, in the ſame verſe: can any man tell what this word is? the Hebrew word there uſed is *abaddon*: where he leaueth out the letter *uaf* with the vowell *cholem*. What a ſhame is it for a man ſo vitterly ignorant in the languages, to take vpon him to controll others, beeing more blameable himſelfe? By this viewe of his groſſe ſlips in Greeke and Hebrew, I am induced to thinke that report to be true, which hath beene giuen out by ſome that knewe him in *Oxford*; that what oſtentation ſoeuer hee maketh now, hee was thought to haue no great ſkill either in Hebrew or Greeke then.

Now it falleth out vpon him, according to that ſaying
Gregor. Nyſſen. of a Greeke Father, οὐδὲν οὕτως ἀναισχυρτον ποιῶν, ὥς πορν-

ἐὰν οὐκ αἰσῶς: nothing maketh a man so unshamefast (he would haue translated *impudent*) as a bad conscience. So this talkatiue tasker of others, hauing a bad conscience, not caring what he said or objected to others, though neuer so untrue, is without measure bold and bragging. I may say of him, as *Hierom* of his aduersarie, that professed generall skill in whatsoeuer: *tu sella publice posita, Hermagoram nobis, & Gorgiam exhibes Leontinum*: you (your chaire beeing set aloft) doe offer your selfe as another *Hermagoras*, and *Gorgias*; which tooke vpon them to dispute of any matter propounded vnto them. So this Crazy Craker would make himselfe a professed linguist in all the learned tongues, beeing nothing else then a wrangling verbalist.

Apolog. 3. ad
vers. Russen.

The 6. imputaton of errors.

The accusation.

1. That Christ hath two kingdoms belonging vnto him, one as God, an other as God and man: and that his kingdom as hee is God, is incommunicable to any. 2. b. p. 201. 201.

2. That the Godhead is inuisible, incomprehensible: *ibid.* He counteth these paradoxes, contrary to the holy scriptures, and wondreth how they could fall from the Replyers pen.

3. *Augustine* taketh the spirit, 1. Pet. 3. 19. not for the diuine nature of Christ, but for the operation of the holy Ghost: which two you most erroneously confound, faith this error finder. 3. b. p. 127.

3. b. p. 127.

4. He calleth it a strange position, that the true ioyes of heauen are in this world. 2. b. p. 207.

2. b. p. 207.

The iustification.

1. **T**His Erring Censor, at the first erreth in misreporting

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ting the Replyers words, which are these; *that kingdome, whereof Christ promiseth to make the theefe partaker, is not that kingdome, which belonged to him as God (for that is not communicable to any creature) but which is due to him, as Messiah. Limbomast. p. 18.* It is not affirmed here, that Christ hath two kingdomes, but that it beeing one and the same kingdome, yet hath a diuers respect, one as it belongeth to Christ as God, an other as he is the Messiah, both God and man.

And that this diuers relation and respect of the kingdome of Christ, is not contrarie to the Scripture, (as this ignorant scripturian faith) but most consonant and agreeable to the same: it appeareth euidently by that diuine testimonie of S. Paul; 1. Cor. 15. 24. *Then shall the ende be, when he hath deliuered up the kingdome to God, euen the father, when he hath put downe all rule, and all authoritie and power: v. 25. for he must raigne till he hath put all his enemies vnder his feete: v. 28. and when all things shall be subdued vnto him, then shall the Sonne also himselfe be subiect vnto him, that did subdue all things vnder him, that God may be all in all.*

Diuers expositions brought of that place, 1. Cor. 15. 24. *Then shall the Sonne himselfe be subiect.*

But because the deciding of this question, consisteth in the right vnderstanding of this Scripture, I will deliuer diuers expositions thereof, and approoue the best: I finde eight seuerall interpretations of these words: *then shall the Sonne himselfe also be subiect.*

1. The *Sabellians*, which denied the distinction of the three persons of the glorious Trinitie, and the *Marcionites* ioyning with them, did thus vnderstand it: *Ista filij subiectio futura est, cum in patre filius refundetur*: this subiection of the sonne shal then be, when the sonne shal be resolved into the father: meaning that the person of the sonne, shall runne into the person of the father. But *Ambrose* confuteth this wicked opinion, by this reason: *Tum omnia, quæ filio subiecta erunt, in filium & patrem resolventur*: Then all those things, which were subiect to the sonne, shall

Ambros. l. 5. de fid.
47.

shall also be resolved into the sonne and the father: as they say the sonne shall be resolved into the father: *which were absurd to say*: which was one of those grosse errors, imputed to *Origene*: that vpon those words of *S. Paul*, that *God may be all in all*, groundeth this erroneous fancie: *vniversa creatura redigetur in eam substantiam, qua omnibus melior est, divinam scilicet*: that euery creature shall be brought to that substance, which is the best of all, that is, the diuine.

Hieron. ad A-
vitum.

2. An other exposition as bad as this, was, that the humane nature of Christ should be conuerted into his diuine, & *penitus absorbenda à diuinitate*, and should be wholly swallowed vp of his deitie: so *Augustine* reporteth. But this hereticall sense is ouerthrowne by the Apostles direct words: for in that the sonne is said to be subiect, it sheweth, that there remaineth somewhat to be subiect, otherwise there could be no subiection.

Lib. 1. de Trigo.
c. 8. & 10.

3. Some referre it to the bodie of Christ the Church, and vnderstand it of his faithfull members, in whom there yet remaineth some sinnes and imperfections: which till they be subdued vnto God, Christ in his members is not subdued: so *Origene*: *donec ego non sum subditus patri, nec ipse dicitur patri esse subiectus*: while I am not subdued to the father, neither is he said to be subiect to the father.

Orig. hom. 7. in
Leuit. c. 10.

4. Others take it to be vnderstood of vnbeleeuers, not yet conuerted to the faith, which are not yet subiect: so that *pars membrorum eius non est subiecta fidei*, part of his members is not subiect to the faith: but in the ende, when as they also acknowledge the kingdome of Christ, then Christ with his whole bodie, shall be subiect vnto God: so *Hierome*. But both these expositions are taken away by the Apostles words: for he is made subiect vnto the father, to whome he subdued all things, but to the sonne are all things subdued, therefore he speaketh of the subiection of the person of the sonne.

Hieron. Aman-
do. tom. 4.

5. Some take this subiection to be spoken of the per-

6. Imputation.

Imagined errors objected

Ambr.in 1. Cor.
c. 11.

son of Christ, that thereby is meant nothing els, but that the sonne had his beginning and was begotten of the father: so *Theophylact* and *Oecumenius* vpon this place: and *Ambrose* to the same effect saith, *Deus caput Christi dicitur, quia ab eo genitus*, that God is said to be Christs head, because he was begotten of him. But there can be no subiection in the godhead: seeing the father and sonne are of the same nature in the Godhead; so one can not be said to be subiect to an other.

Ambr. l. 5. de fid.
c. 7.

6. Others doe vnderstand this subiection, in respect of Christs humane nature, as *Ambrose*: *secundum humane nature assumptionem erit illa subiectio*: according to the assumption of the humane nature shall be that subiection. But then why should Christ be saide to be subiect now more, then in the daies of his flesh: if it be answered, that it may appeare, that the man Christ, euen beeing glorified; is subiect vnto God: yet this doth not satisfie, for euen now Christ is entred into his glorie, and yet this time of the subiection of the sonne is not come.

qa. 63. lib. 83.
quest.

7. There remaine then two expositions of *Augustines*: the first is, that Christ is saide to deliuer vp the kingdome to his father, *non quod tunc incipiet, sed cognosci incipiet*: not that then it beginneth to be, but beginneth to be acknowledged: now also the father raigneth, but then the kingdome of the father shall be made manifest. But neither doth this explanation fully satisfie: for neither now is the kingdome of Christ made manifest to all the world, but then shall appeare vnto all at his comming: if then the manifestation of the kingdom of the father, be the deliuering of it vp vnto him; then also the manifestation of the kingdome of the sonne, in that day, should also be the deliuering of it vnto him: and so in effect, he should be said to deliuer it vp, when it is (in that sense) deliuered to him.

8. The last therefore and best exposition is: that the Apostle speaketh of surrendering vp and resigning that kingdome.

kingdome of Christ vnto his father, which was giuen him, as he was manifested in the flesh, vntill all his enemies be subdued: as *Calvine* very well saith, *Pater eum hac conditione ad dextram suam collocavit, &c.* The father placed him vpon this condition at his right hand, that he should not leaue the gouernment, which he had receiued, before his enemies were brought vnder. Likewise, learned *Iunius*: *Illud puta διανομιαν, quod filio imposuit pater, nam illud diuinum, &c.* He shall deliuer vp his Oeconomical kingdome, which the father hath laide vpon his sonne, not that diuine and eternall (kingdome) common to the father, the sonne, and the holy Ghost: which was neuer laide downe by any person of the Trinitie, no not for a moment.

How the sonne shall be subject to his father.
Calvin. in 1.
Cor. 15. v. 25.

Iur. annotat. in
hunc locum.

This diuers respect of the kingdome of Christ, *Chrysostome* long since touched, in these wordes: *Regna Dei Scriptura duo novit, alterū adoptionis & familiaritatis, alterum creationis, &c.* The Scripture acknowledgeth two kingdomes of Christ, the one of adoption and familiar (care,) the other of creation: he is therefore by the law of workmanship and creation the King, of Iewes, Ethnikes, Deuills, and aduersaries; but of the faithfull, and such as willingly commit and subiect themselves, by familiar care. This kingdome also is said to haue a beginning: for of this it is spoken in the second Psalme, Aske of me, and I will giue thee the nations for thine inheritance. And he himselfe said to his Disciples: all power is giuen vnto me of my father: referring all as receiued of his father: not because he was not sufficient, but shewing that he was the sonne, and not vnbegotten: this (kingdome) therefore he will deliuer, that is, restore.

Chrysost. in 1.
Cor. 15.

Here this learned father maketh two kingdomes of Christ (which are rather diuers respects or relations of one and the same kingdome) Christ is king ouer all creatures, as God and creator: and hee is king of his Church, as redeemer. This respectiue kingdome hee shall render vnto God.

6. Imputation.

Imagined errors objected

Augustin. vbi
prius.

See Augustine
further hereof.
Imp. 11. recrim.
7. August. 7.

How Christs
kingdome shall
haue no end, &
yet be deliue-
red vp.

In 1. Cor. 15. 28.

August. vbi
prius.

Augustine treadeth in the same steps: that as Christ ruleth the creatures, he shall raigne for euer: vt autem militat, &c. but as he warreth against the diuell, there shall be an ende of his kingdome. And this is agreeable to the Apostle, *Hee must raigne till hee hath put all his enemies vnder his feete.* This is that kingdome which was giuen vnto Christ, as the Messiah. But it will be objected, that the kingdome of the Messiah shall be euerlasting, as the angel said to *Marie*, *Of his kingdome shall be no ende,* Luk. 1. 33. The answer is, that the kingdome of the Messiah, in respect of the glorie and power thereof is euerlasting, the humanitie of Christ beeing by an euerlasting & inseperable vnion ioyned to his godhead in one person: but in regard of the manner and execution it shall determine: as *Calum* excellently toucheth this point, *Deum quidem agnoscimus rectorem, sed in facie hominis Christi, &c.* Now we acknowledge God to be the ruler, but in the face of the man Christ: but then Christ shall restore the kingdom which he receiued, that we may perfectly adhere vnto God: neither by this meanes shall hee abdicate his kingdome, but shall drawe it after a manner from his humanitie to his diuinitie. And againe, then the vaile beeing remooued, wee shall manifestly see God raiging in his Maiestie. *Neque amplius media erit Christi humanitas:* neither shall Christs humanitie neede to come betweene (or to be a meane) &c. His meaning is, that in the kingdome of God, when Christ hath brought vs to his glory, there shall not then be such vse of the mediation and intercession of Christ, for remission of finnes, for the subduing of our enemies, and such like; because then, as *Augustine* saith, *fides cessabit, & pleno aspectu Deum intuebimur:* faith shall cease, and we shall behold God with full sight. Now then, if this place of the Apostle be well waighed, where he speaketh of Christs kingdome, which shall bee deliuered vp vnto God: a kingdome wherein he that gaue it shall put down all things vnder him: a kingdome that is but *untill* all his ene-

enemies be put vnder his feete: a kingdome, the gouernor whereof, shall himselfe be subiect to his father: no man can without blasphemy vnderstand this of the euerlasting kingdome of God, which hee neither receiued of any, neither shall it haue end, neither is hee himselfe subiect to any. It is therefore grosse error, and foppish ignorance in this *new fangled nouice*, to denie that the kingdome of Christ is to bee respected one way, as it belongeth vnto him as God; and another, as it is giuen him, as the Messiah.

The Confuter ignorant in the principles of diuinity.

2. As grossly ignorant doth hee shew himselfe in deciphering of the next error: in that the Replyer holdeth the deitie of God to be *inuisible and incomprehensible*: which this deepe diuine in his newe Theologie counteth paradoxes. And hereupon insulting, hee goeth on, flying from the point in question, whether the deitie shall bee, or can be of the creature comprehended. He busieth himselfe to prooue, that though not in this mortall and fainefull life, yet in the next, we shall behold the glory of God. To this purpose he alleadgeth scriptures, *that we shall see him as he is*, 1. Ioh. 3. 2. of Fathers, as of *Augustine*, *that the blessed Trinitie can no waies bee seene with humane eies, but with those eies*, &c. of *Ambrose*, *that wee shall then see with vncouered face the glorie of God*. 2. b. p. 203. He telleth vs of certaine heretiks that helde, *that they which awake at the last day shall not see God at all in his diuine essence and nature*. Of which opinion was one *Abailardus*, against whom *Bernard* writeth. p. 207. And thus hee fighteth with his shaddow, leauing the point in controuersie, whether the Godhead may be comprehended.

The question discussed, whether the godhead be visible and comprehensible.

2. b. p. 203.

2. b. p. 207.

Briefly therefore to open this point, I finde that there haue beene two principall opinions concerning the vision of God, and the one contrary to the other. It is noted as one of *Origens* errors by *Hierom*, that hee should thinke the Godhead of the father to bee so invisible, as that it could not be comprehended of the sonne. As this opinion maketh the

ad Avitum.

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August. lib. 2. de
Trinit. cap. 8.
& 9.

Theophan. 3.
Ephes.

the Godhead altogether inuisible in one extreame; so
so new were so grosse and carnall, as that they held, *Verbi
Dei naturam, non solum mutabilem, sed etiam visibi-
lem*: that the nature of the word of God, was not onely
mutable, but visible; as *Augustine* reporteth their
opinion: vnto these the heretiks *Anomæi* came neere, of
the which sort, *Eunomius* was a principall, who helde, *se
naturam Dei comprehendisse*, that hee comprehended the
nature of God: as *Theophylact* testifieth.

Now out of this question of the *comprehending of the
Deitie*, Christ, euen as touching his humane nature is to be
excepted: of whom the diuine nature, because of that hy-
postaticall vnion, was fully seene and comprehended. Yea,
Gennadius in his catalogue maketh mention of one *Ser-
uus* which writ against those who denied Christ when he
liued here in the flesh, *Deum carnis oculis vidisse*, to haue
haue seene God with the eies of his flesh.

August. lib. 1. de
Trin. c. 6.

Concerning then this point, a distinction is here to be
receiued, touching the knowledge of the Godhead: there
is *cognitio simplex, & comprehensua*, a simple (that is abso-
lute) and *comprehensue knowledge*: & *cognitio pro modulo
& apprehensua*, and a knowledge in a certaine measure, and
apprehensue (onely.) This latter way God may bee seene
and knowne: But vpon these two conditions, as *Augu-
stine* well obserueth, *Humano visu nullo modo potest, &c.*
That first God can not be seene by any humane sight, but
with that whereby they that see, are no men, but beyond
men. Secondly, *nemo vidit per seipsum, &c.* No man hath
seene by himselfe, that is, by his flesh and blood, but by the
reuealing of the father, and enarration of the sonne. As the
Euangelist saith, *No man hath seene God at any time, the
onely begotten sonne hath declared him.* Thus God may
and hath beene seene and knowne of the Saints in this
life, as of *Moses* and *Paul*; but more fully in the next, whe
we shall see the sight of God as he is. But (as *Augustine* in
another place) *quantum eum capere creatura rationalis &*

August. lib. 12.
de Genes. ad
liter. c. 10.

intelle-

eternalis potest) as much as a reasonable and intellectuall creature is capable of.

But touching the other kinde of knowledge, though God be *cognoscibilis ex gratia*, to bee knowne by grace, *comprehensibilis tamen a nemine quam seipso*, yet hee is comprehended of none but himselfe. The reason is, because the deitie is infinite, the creature finite: so that which is of a finite nature, cannot comprehend that which is infinite. *Augustine* saith, *si sanctis Angelis iam equales essemus, non utique ita nota esset nobis diuina essentia, sicut ipsa sibi*: if we were equall to the Angels, the diuine substance should not bee so knowne to vs, as it is to himselfe.

Esper. ex A-
quinat. in 1.
Tim. 6.

de Genes. ad
Lit. lib. 4. c. 6.

But here commeth in this quaint distinguisher with this glosse; *God is not called incomprehensible, as if there were any thing of his, which his Saints shall not see, but because they see him not so perfectly, as hee is visible of himselfe.* 2.b.p. 204. Wherein he speaketh contradictions; for if God cannot be seene of vs, as he is of himself, then there is somewhat in the Godhead which we cannot see, which himselfe seeth. Then by grace apprehend him wee may, but comprehend him we cannot: *Plenitudinem diuinitatis nemo de caelestibus etiam virtutibus conspexit*: The fulnesse of the diuinitie none of the celestiall powers hath seene: but if there be nothing of his, which the Saints shall not see, then they should see his fulnesse.

He speaketh
contradictions.
2.b.p. 204.

August. epist. 50.
ad Elpidium.

Now then it is euident, which of the twaine holdeth a paradox: the Replyer, that saith the deitie of Christ is *incomprehensible*, or the erroneous *Reprehender*, which enclineth to the contrarie. He saith further, that the Replyers peremptorie words seeme to encline to those Errors, or rather heresies, of certaine Armenians, which denied that the Saints in the next world should see God at all in his diuine essence. p. 207. But as the Replyer detesteth from his heart that erroneous opinion: so let this new fangled Dogmatist take heede, least in his *comprehensue* fancie, he apprehend

2.b.p. 207.

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not and lay hold of the heresie of the *Anomeans* before spoken of, that affirmed, they *comprehended the essence of God.*

Epist. 99.

Epist. 99.

3. As good successe hath this trifler in the third pretended error: for first, he misconceiueth (himselfe would here haue said, after his vnmanly phrased, beliethe) *Augustine*, that he taketh not the word spirit, for the diuine nature of Christ, but for the operation of the holy Ghost: for *Augustines* words are these: *sape antea veniebat in spiritu ad quos volebat*, he came often before (that is, his incarnation) in the spirit to whome he would: doth he speake, I pray you, of the operation of the spirit here, and not of the spirit himselfe: to confound the spirit, and the operation of the spirit, is both great error and ignorance. Again an other vntruth is, that *Augustine* by the word spirit, taketh not the diuine nature of Christ. If *Augustine* may be credited, he himselfe saith otherwise: *Et ipse quidem filius in substantia deitatis spiritus est; & quid facit filius sine spiritu sancto vel sine patre, cum inseparabilia sunt opera trinitatis?* Both the Sonne himselfe is a spirit in the substance of the deitie: and what doth the Sonne without the holy Ghost, or without the Father, seeing the workes of the Trinitie are inseperable? Doth it not now appeare that *Augustine* indifferently taketh the spirit here, either for the diuine nature of Christ; or for the holy Ghost? say also then that *Augustine* doth ignorantly confound them.

Lib. 1. de spir.
c. 8.

Further, doth not the Scripture indifferently sometime ascribe the same worke to Christ, sometime to the holy Ghost: as our Sauour saith, *The spirit of my father speaketh in you*, Math. 10. 20. which Marke nameth the holy Ghost, Mark. 13. 11. and *S. Paul* saith, *Seeing ye seeke experiment of Christ, that speaketh in me*, 2. Cor. 13. 3. So the Apostle saith, *that Christ offered himselfe*, Hebr. 7. 17. and *thorough the eternall spirit he offered himselfe*: chap. 9. 14. which *Ambrose* vnderstandeth of the holy Ghost. Say also that the Apostles ignorantly confound the diuine nature

ture of Christ, and the holy Ghost.

But that it may fully appeare, who is both the *ignorant*, and *errant* too, (to vse his owne words) what a dangerous and suspitious speach is this, *taking the word spirit, for soule, I might haue diuided Christ, and his spirit, without all suspicion of ignorance, and imputation of error*: 3.b.p.97. 3.b.p.97. The ignorant Confuter diuideth Christ and his spirit.
yea, and dare any presumptuous spirit diuide that, which God hath inseperably vnited, the deitie, and humanitie, (to the which belongeth the soule and spirit) in one person in Christ. Our Sauour said vpon an other occasion, *Let none put asunder that which God hath coupled together*, Math. 19.6. which rule holdeth in generall, that it is no lesse presumption, to diuide the humane soule from the person of Christ, which is hypostatically vnited for euer: I may here say with *Hierome*, *Nescio quid veneni in syllabis latet*: I can not tell what poison lieth hid vnder these syllables. But to returne his owne words, *it may be that these things haue slipt from you, thorough heate of contention, rather then perswasion of heart*: 2.b.p.207. yet I say againe with *Hierome*, *Non bona suspitionis est, cum in eodem sensu verba dissentiunt*: it is no good suspition, when in the same sense the words doe dissent. If he hold the hypostaticall vnion of Christs soule and bodie with his Godhead, why doth he in words diuide them?

4. Concerning the fourth position, which he calleth *straunge*, the words of the Replyer are these: *the ioyes of heauen may be truly, though not fully felt in this life*: who-soeuer counteth this position *straunge*, sheweth himselfe indeede a *straunge* fellow, and a *straunger* from such true feeling of heauenly ioyes. What thinketh he of those three, Peter, Stephen, and Paul, whome *Ambrose* giueth in instance: *Petrus in monte Domini aspiciens gloriam Christi noluit descendere, Stephanus cum Iesum vidit, lapidari non formidabat: Paulus raptus in Paradisum, usum proprium non sentiebat corporis*: Peter in the mount of the Lord beholding the glorie of Christ, would not descend: Ste-

Synopf. p. 1013.
Ambr. epist. 11.

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2. Pet. 1. 16.

2. b. p. 205.

Cælum (inquit
Deus) mihi se-
des est, anima
ergo iusti cœ-
lum est. in Psal.
121.
Cum cœlestem
faciat gratia
spiritualis, mul-
to magis terre-
num creavit.
Ambr. l. 2. de
spir. 6. 9.

phen, when he sawe Iesus, feared not to be stoned: Paul, being rapt into Paradise did not perceiue the vse of his owne body. Thinketh hee, that they euen in earth felt not the true ioyes of heauen, though not so fully as they enioy it now? Yea this wrangler himleife confesseth vpon these words of Peter *with our eies we saw his maiestie: that they enioyed the sight of his glorious maiestie in this life.* Could he then be so forgetfull, as to call it a straunge position, *that the true ioyes of heauen may be felt in this life:* is it not a true heauenly ioy to see the Maieitie of God? how say you, (Sir Medler) speake out, is it not? your owne mouth doth condemne you: What if the Replyer had said with *Augustine, that heauen may be in this life, in the soule of the righteous:* or with *Ambrose, that the spirit of grace maketh the regenerate heauenly and celestiall:* he would also haue thought in his *unheauenly* blindnes, that he had spoken straungely also: for where heauen is, and men are become heauenly, what should let them, but to haue a feeling also of heauenly ioyes.

The Recrimination.

Now let vs turne aside a little to take a view of his blinde errors.

1. b. p. 26.

1. He holdeth, that the originall text of the Scriptures is corrupt, in these words; *And say we must goe to the originals: I will runne with you to those fountaines, whose pure waters if the foule feete, and uncleane hands of some had not corrupted, &c. there could neuer be so many grosse and filthie errors drawne and derined thence.* 1. b. p. 26.

3. b. p. 57.

2. The Syriake together with the Greeke he holdeth to be the originall tongues of the new Testament: *ibid.* whereas there can be but one originall tongue to the rest: if hee graunt the Greeke be the true originall, then the Syriake is not, which was translated out of the Greeke. So in an other place he reprooueth the Replyer for reiecting the Syriake, as contrarie to the originall.

3. He

3. He preferreth the Latine text before the originall Greeke. Act. 2. 24. reading, the sorrowes of hell, for the *sorrowes of death*, as the originall Greeke hath: saying, I see no cause, *why I should not approoue the old Latine text*: 3. b. p. 30. b. p. 30. so also, 2. b. p. 154. shewing hereby of what house he commeth, and whose disciple he is, iustifying the Latine translation against the originall: of the which further, he thus vnreuerently writeth: *As for that vulgar Greeke now extant, whether it be the true Authentike originall or no, is a question, because it is neither the most auncient, nor that which was most vsed in the Auncient Church: and beside that it is not free from corruption in diuers places.* 3. b. p. 14. What could be spoken more to the derogation of the authoritie of the Scriptures, then thus to abate that originall, wherein the Apostles themselues did write. And in this prophane, and (little better) then Popish assertion, he hath vttered three great vnruths: that the Greeke originall, which we now haue, is not the most auncient; that it was not most vsed in former times; that it is in some places corrupt: none of these slaunders of the text, shall he euer be able to iustifie.

3. b. p. 30.
Bellar. lib. 2. de
verb. Dei. c. 10.

3. b. p. 14.
The originall
Greeke text of
the new Testa-
ment disgraced.

4. He calleth the booke of Ecclesiasticus, which the Church of England counteth among the Apocryphall bookes, *the word of God*: 2. b. p. 70. and in the next page before, he calleth it *Scripture*, *I thinke it fit to ioyne Scripture with Scripture*, making mention of *Ecclesiasticus*. And that we may see, he is no chaungeling; in an other place hauing alleadged a place out of Ecclesiasticus, he addeth, *by which Scriptures it is plaine.* 2. b. p. 136. Such a diuine as he is, such is his Scripture: how audacious is this fellow, that contrarie to the iudgement and determination of this Church, dare make Ecclesiasticus a booke of Canonickall Scripture?

Artic. 6.
2. b. p. 70.

2. b. p. 136.

5. The question beeing demanded, why the soule may not be taken for his (that is Christs) whole person, as well as *holy* is vnderstood to be his flesh? answered is made, be-

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cause it (that is, the soule) is no part at all of the whole person, while it remaineth seperated from the body: for of these two the whole person consisteth, when they are ioyned together living, &c. 2.b.p. 162. Where, seeing the demaund is made concerning Christs soule, the answere containeth two manifest errors, or rather heresies: the one, that the soule seperated from the body, was no part of Christs person: which sauoureth strongly of the heresie of the Apollinarists, that made the man Christ without a soule: the other, that the soule and body ioyned together (that is, in Christ; for of him the question is proposed) make his whole person; which inclineth to the heresie of the Nestorians, that made two persons of Christ; one, as he was the sonne of God; the other, as he was the sonne of man: which was the heresie also of *Theodorus*, condemned in the 5. Synod. ca. 12. I am right sorie, and it pitieth me for this poore man, that so windeth himselfe in his owne wordes, as that hee hath made a maze and labyrinth for himselfe, out of which he cannot get out. He, if he had met with the like advantage, would haue cried out with open mouth (heresie, heresie) as he doth notwithstanding in diuers places vntruelly object. But we forbear him that tearme, as hauing slipped here rather of ignorance, and as one, to vse *Hieroms* words, *qui magis misericordia dignus, quam inuidia*: which had more neede to be pitied, then enuiied.

The confuter
intangleth him-
selfe by his
owne words,
with an inclina-
tion to the he-
resies of the A-
pollinarists and
Nestorians.

Pref. to the 1.
booke. p. 5. and
2.b. 43.
Puritan heresie
objected.

6. Alleadging the corrupt translation of the Septuag. Dialog. 1. aduer. Pelagian. Iob. 38. 17. *πύλωροι ἄδου ἰδόντες σὲ ἐπληξάν*, Did the porters of hell at the sight of thee shrink for feare, or rather were astonished? whereas the true reading according to the originall is this: hast thou seene the gates of the shadow of death? he saith, they were here *propheta verius, quam interpretes*, Prophets more like then interpreters, and iustifi- 2.b.p. 178. eth their faulty translation against the original. 2.b.p. 178.

7. He saith that *Iehouah* is the essentiall name of God, or rather the very essence it selfe, because his name and nature are all one. 2.b.p. 196. Who but this blinde archer would

would shoote such blinde bolts? if hee had said *Iehouah* signified the very essence of God, he had said wel; but that it is the very essence of God, is an absurd speech: for then the essence of God may be seene and vttered, as this word *Iehouah* can: then should it be lawfull to adore this name wheresoeuer we see it painted or written, if it were the very essence of God.

8. *This is the guerdon laid up for Gods children, to participate euen with his Godhead, for to this ende he tooke up- 2.b.p. 202.*
on him our humane nature, that we might be capable of his
diuine substance: and to this ende he alleadgeth Saint Pe- 2.Pet.1.4.
ter, that by them we should be made partakers of the diuine
nature. What strange speeches are these? that wee shall

participate and be capable of the godhead and diuine nature, as Christ was of our humane? How much differeth he now from the Origenists error, that *uniuersa creatura redigetur in diuinam naturam*, that euery creature shall be resolu'd into the diuine nature; noted ^a before: or frō the family of Loue, that say they are *godded with God*. It is held to be a great error in *Osiander*, that man is iustified by that iustice, not which Christ had as man, but whereby he was essentially iust as God: and this is well confuted by that Popish champion, both by scriptures and fathers: as

^a 6. imputar.
iustific. expos. 1.

Bellar. lib. 2. de
iustificat. c. 5.

Augustine expoundeth what this iustice is; *qua nos eius gratia iusti sumus, &c. cum iuste viuimus, &c. non qua ipse iustus est, aeterna sua & incommutabili iustitia*: whereby we are iust through his grace, when we liue iustly, &c. not by his eternall and immutable iustice, whereby he is iust himselfe. This error, this wandring discourser cannot bee free from, for if Gods children shall participate with the godhead and diuine substance, then also with the essentiall iustice, which is inherent in that diuine substance.

As for that place of *Peter*, it serueth not to prooue any such participation of the diuine substance, vnlesse hee will say, that euen in this life we are also *capable of the godhead*: for the Apostle speaketh of that conformitie to the diuine nature

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Marlor. in hunc
locum.

Bellar. ibid.

Pfal. 82. 6. and
Ioh. 10. 32.

1. Ioh. 3. 1.
1. Ioh. 4. 7.

vt conformes
deo reddamur:
id est, quasi dei-
ficari.

Lib de diligend.
deo.

ex Marlor. in
hunc locum.

nature, which is in the Saints in this life; namely, in flying the corruptiōs of the world, as the next words shew, which doe serue to expound the former: so that (as a good interpreter saith) it is to be noted, *that the name of nature here doth not signifie the substance, but the qualitie*: yea, that great defender of the Pope-catholike faith (whom it may be he more respecteth, then our Ecclesiasticall expositors) doth hit the right meaning of this place, expounding it by the like: as, *I said ye are gods, and ye all are children of the most high: and, behold* (saith the Apostle) *what loue the father hath shewed on vs, that we should be called the sonnes of God: and, euery one that lueth is borne of God*. This partaking then of the diuine nature, is not in the *communicati- on* of his substance, but our *conformation* in holiness and loue: so that we are as it were *deified*, in beeing made conformable to God: as M. Caluine speaketh, and long before him Bernard vsed the same phrase, thus writing: *Oportet nos in eundem affectum transire, vt quomodo Deus omnia propter seipsum esse voluit, sic & nos ipsos propter ipsum esse volumus: sic affici, deificari est*. We must passe into the same affection with the creator, that as God would haue all things for himselfe, so that we be willing to bee our selues for him: so to be affected, is as it were to be deified. This our deifying, is not in passing into the same *identitie* of nature with God, but in imitating *the diuine qualitie*: not in beeing transformed into the same *condition* of substance, but in beeing chaunged into the like *affection*. It was the wicked opinion of the Manichees, that as wee were made out of Gods nature, so we should returne to it againe. Let this braine-sicke concluder take heed that hee fall not downe into this pit, standing so neere the brinke: saying, that *we shall be partakers of the diuine substance & Godhead*: in which sense also if hee vnderstand *the blisfull fruition of the godhead, to be made partakers and capable of the diuine nature and godhead*, as it seemeth his meaning is: it is also an erroneous speech, and neither agreeable to the

the scripture, nor antiquitie, as hath beene shewed : what that fruition of God shall be, Bernard well sheweth: *tripliciter in aeterna illa beatitudine fruemur Deo, &c.* wee shall three waies enjoy God in that eternall blessednesse, beholding him in the creatures, hauing him in our selues, and knowing the very Trinity in it selfe.

9. *To descend, is a voluntarie action, whereas to suffer torments, is a violent passion.* 3. b. p. 201. In which vnadvised speech, he must either confesse, that Christ indured no torments for vs vpon the crosse, contrary to the Prophet; *he was wounded for our transgressions, and broken for our iniquities:* or that he suffered them violently, and so not voluntarily, contrary to our Sauours owne words: *No man taketh it (that is, my life) from me, but I lay it down of my selfe.* In festiuit. sanct. cor. serm. 4. 3. b. p. 201.

10. He calleth certaine points of doctrine (exemplified by the Replyer in another booke, for straunge and vn-sound positions) *most true and sound positions.* 2. b. p. 20. 2. b. p. 20. and yet afterward he confesseth, that the very first thereof, which is this, *that Christ is not originally God*, is the most damnable heresie of *Arrius*, *ibid.* p. 21. Thus he ignorantly maketh himselfe an Arrian; for thus may his owne speeches be retorted against him: whosoever saith *that Christ is not originally God, is an Arrian*: this proposition is his owne: but so holdeth this *confused* confuter, in calling it a true and sound position: this also is his owne, for he calleth all those true and sound positions, there excepted against, whereof this is the first. *Ergo*: by his owne confession he draweth himselfe into suspicio of Arrianisme. Indeede, this (heresie-mouther) that hath often in his mouth, *heresie*, *heretike*, obiection *Arrianisme*, but very simply to the Replyer, because alleading the words of S. Paul of our Sauour, *justified in the spirit*, he by the spirit, vnderstandeth his diuine spirit and nature: *as quickned*, saith he, *in your sense signifieth to be made alive, so must iustified to be made iust, which is ranke Arrianisme:* 3. b. p. 60. 3. b. p. 60.

The ignorant confuter windeth himselfe by his owne words into suspicion of Arrianisme.

Chrysostom in
hunc locum.

Contra Petill.
2.c.101.

2.b.p.170.

The ignorant
Confuter not
found, concern-
ing the bap-
tisme of In-
fants.

poore silly fellow : and doth he know what Arrianisme meaneth : for though the Replyer medleth not here with the signification of the word *iustified*, but alleadgeth this sentence, for the vse of the word *spirit* : neither doth he take the word *iustified*, in the actiue signification, as we are said to be iustified: but passiuely, as when wisdom is saide to be *iustified* of her children, Math. 11. 19. that is, approoued and declared to be iust : yet if it be referred to Christs humanitie, it is no Arrianisme to say, that he as man was *iustified*, not from sinne, which he had not, but preserved by the inhabitation of the spirit from all sinne. If this be Arrianisme? then is *Chrysostome* an Arrian, who deliuereth these two expositions of this place : *Sive hoc intelligi potest, &c. whether this may be understood, because wisdom is iustified of her children, or because he did none deceit, as the Prophet testifieth, saying: Who did no sinne, neither was any guile found in his mouth: he vnderstandeth this iustification, of his preserving from sinne. And what is it more, to say that Christ as man was iustified, or that he was sanctified: but our Sauour saith of himselfe, whome the father sanctified, Ioh. 10. 36. if for Christ to be made iust, be Arrianisme; then also to be made holy? Then he seeth who is charged with Arrianisme in his sense, which once to thinke, were horrible blasphemie. I therefore say vnto him, concerning this imputation of Arrianisme, *Vides ne quomodo ista non sententia, sed vesica, non solum manifestata, sed in capite vestro crepuerit*: See you not, how this, not sentence, but bladder, not onely with a vaine cracke, but is broken vpon your owne head.*

11. He affirmeth, that the baptisme of Infants, is not to be found in Scripture, by any (expresse) *literall mention*: 2.b.p.170, for though he leaue out that word *expresse*, yet he of whome he borroweth this opinion, vseth that terme: and he may put *literall* in his purse: his meaning is, that it is not *expressely* deliuered in Scripture: for there he impugneth that conclusion, that *nothing is to be admitted,*
that

that is not expressly delivered in Scripture. Now then that baptism is expressly grounded vpon Scripture, and not vpon tradition: which must follow vpon the other, it is diuersly eident. As because Christ commandeth little children, not to be forbidden to come vnto him: the Church is cleansed by the washing of water through the word: of which Church, infants are members: Christ commandeth to baptize all nations, among the which children are counted. And seeing infants were circumcised, in stead whereof baptism succeedeth, which the Apostle likeneth to circumcision: it is eident that the baptism of infants is founded vpon Scripture: it is also the doctrine of our Church, that *the baptism of infants is most agreeable with the institution of Christ*: but where is the institution of Christ to be found, but in expresse Scripture: what shamelesse dealing then is this, to say that they which hold the contrarie, namely that the baptism of infants is not expressly found in Scripture, doe maintaine the doctrine of the Church, when they directly impugne it. And this vncertaine and wandring opinion, giueth occasion to the wicked heresie of the *Anabaptists*: that affirme the baptism of Infants to take beginning from the * *Bishops of Rome*, and not from the Apostles.

Mark 10. 14.

Eph. 5. 26.

Math. 28. 19.

Coloss. 2. 12.

Artic. 27.

* Disput. cont.
Anabap. sub E-
gidio Hun. art.

77.

12. He further among those things, which are not expressly delivered in Scripture, giueth in instance, *our beleefe in the blessed Trinitie*: 2. b. p. 170. whereas the auncient Fathers of the Church, haue principally out of the Scripture prooued this Article concerning the Trinitie: as *Origene* vrged that place in the 51. Psal. where mention is made of three spirits: *principalis spiritus pater, &c.* the principall spirit is the father, the right spirit the sonne, and the free spirit the holy Ghost. But more pregnant is that place which *Ambrose* selecteth; *the grace of our Lord Iesus Christ, the loue of God, and the communion of the holy Ghost, be with you all: Trinitatis hic complexio est, & unitas potestatis*: here is a coniunction of the Trinitie, and the

2. b. p. 170.

Homil. 5. in Ier.

1. Cor. 13. 13.

Ambr. in hunc
locum.

6. Imputation.

Imagined errors objected

vnitie of power. *Augustine* doth conclude the Trinitie from that heauenly vision in the baptisme of our Sauour :

Tract. 6. in Ioan. Apparuit manifestissime Trinitas, &c. The Trinitie appeared manifestly, the Father in the voice, the Sonne in man, the holy Ghost in the done. But of all other those places are most full for the Trinitie: *Math. 28. 20.* Baptizing them in the name of the Father, and the Sonne, and the holy Ghost: and that other, *1. Ioh. 5. 7.* There are three which beare record in heauen, the Father, the Word, and the holy Ghost: who of any iudgement reading these places, can denie for shame, but that the blessed Trinitie, is expressly deliuered in Scripture.

2. b. p. 107. 13. The coeternitie of the Sonne with the Father, is another point objected, not expressly deliuered in Scripture: which is euident by the words of the Euangelist, that the word was in the beginning with God. *Augustine* out of those words of our Sauour, *I and my father are one*: concludeth his equalitie with God: & so consequently his coeternitie. *Bernard* inferreth it out of those words of the Prophet: *Who shall declare his generation.* And further he thus saith, *Commendant nobis sacra litera Christum ex patre, in patre, cū patre, &c. quod dicitur ex patre, ineffabilis est natiuitas, quod in patre, consubstantialis vnitas, quod cum patre, equalitas maiestatis:* The sacred letters doe cōmend vnto vs Christ of his father, in his father, with his father: that which is said of his father, is his ineffable natiuitie, in his father, his consubstantiall vnitie, that with his father, the equalitie of his maiestie.

Bernard. ser. 2. de natiuit. Isa. 53. 8.

& verb. Isa. 1. 1. 5.

These fathers held, that these mysteries were not to be learned els where, then in the Scriptures, as most plainly therein expressed.

2. b. p. 170. 14. The proceeding of the holy Ghost, he thinketh also not to be expressly deliuered in Scripture: *2. b. p. 170.* whereas notwithstanding, our Sauour saith directly, *Whome I will send vnto you from the father: and, whome the father will send in my name.* *Augustine* would prooue it

Ioh. 15. 26. Ioh. 14. 26.

it

it out of those wordes in the Gospel, *vertue went out of him*: for it is cleare that the holy spirit is called vertue: Mark. 5. 30.
 but that other place is more euident, which *Augustine* August. tract. 99.
 vrgeth also: *He shall not speake of himselfe*: and, *he shall* in Ioann.
receiue of mine: *Audire illi scire est, scire esse, à quo ergo illi* Ioh. 16. 13, 14.
essentia, ab eo scientia: to heare, is to him to know, to
 know, is to be: from whome his essence is, from him his
 science: seeing then he heareth and receiueth from the
 sonne, he also hath his essence and proceeding from the
 sonne.

These holy mysteries of the Trinitie, the coeternitie of
 the Sonne with the Father, the proceeding of the holy
 Ghost, the fathers take to be expressely set downe in Scrip-
 ture, as *Bernard*, speaking of the mysterie of the Trinitie:
Non potuit expressius commendari, &c. It could not be
 more expressely commended, then it is necessarie to beleene.
 To say therefore, that these points of doctrine, are not ex-
 pressely deliuered, is to giue way vnto those wicked here-
 tikes, the *Sabellians* that denied the first, the *Arrians* the
 second, the *Macedonians* the third.

Bern. serm. 5.
de verb. Isa.

The ignorant
confuter giueth
aduantage vnto
the heretiks the
Sabellians, Ar-
rians, Macedo-
nians.

Beside these errors, adde as many more, which he cal-
 leth true and sound positions, beeing indeede vnfound
 and corrupt doctrines, as is partly touched before: *flaund.*
 10. and more at large els where: which I will not now
 repeate, because I am onely to deale here with this fro-
 ward spirit, leauing to prouoke those of more modest cari-
 age, though in some things otherwise minded.

Pref. to Antilog.
Eccles. triumph.
p. 90. 91.

Now, what hath this blind obiecter of error gained to
 himselfe, but his owne shame, who reckoneth that for er-
 rour and *falsitie* in others, which agreeth with truth and
veritie; and seeth not his owne grosse and erring igno-
 rance. He with a curious eye obserueth others slippes,
 and tripping (nor that neither) while himselfe stum-
 bleth, and falleth downe flat: the Prophet saith, *Woe*
vnto them that speake good of euill, and euill of good, Isa. 5. 20.
which put darkenesse for light, and light for darkenesse:

6. Imputation.

Imagined errors objected

I pray God he be not of that number. *Ambrose* saith
 Lib. offic. 2. c. 17. well, *talis consiliarius sit, qui nihil nebulosum habeat*:
 He that aduise others, must not bee (darkened) or ouer-
 cast with clouds himselfe. And *Hierom* wel admonisheth,
 A 1 Nepotian. *Non confundant opera sermonem tuum*: Let not thy
 workes confound thy words. And this blinde guide,
 while he noteth other mens wandrings, should not haue
 gone himselfe out of the way: he telleth the Replyer most
 disdainefully, and withall vntruely, *that hee hath neuer a*
 2. b. p. 106. *good thought of his owne*. 2. b. p. 106. while his own heart is
 pestered with erroneous and malicious cogitations: and
 no maruell, for as *Iosephus* well saith, *Σώφρων καρδία λιμὴν*
θεωρημάτων: a temperate heart is the haue of (good) medi-
 tations: while the heart therefore boyleth with intempe-
 rate enuie, the spring head being troubled, the waters is-
 suing from thence cannot be cleane: I wish hee may haue
 grace to see his errors, and to confesse his ignorance. *Tul-*
 Philip. 12. *ly* hath a good saying, *Cuiusuis est hominis errare, nullius*
nisi insipientis perseuerare in errore: Any man may erre,
 but none but vnwise men continue in error. Let him not
 thinke it folly to reuerse with iudgement, what hee hath
 written with error: It is a wise mans part rather to amend
 what is amisse, and to straighten that which is crooked, &
 to rectifie by the line of truth, that which hath beene set
 downe against the rule of truth: and so againe I commend
 vnto him, that worthy sentence of *Cicero*, *Optimus est por-*
 Philip. 12. *tus pœnitenti, mutatio consilij*: the best haue to repentâce,
 is to change the (heart and) purpose.

The 7. imputation of Blas- phemies.

The accusation.

1. *The heauinesse which Christ felt in his soule, was not through*

answared, and returned.

6. Imputation.

through the horror of eternall death, as you and others doe blaspheme, &c. 2.b.p. 193. Synopf. 997.
1004. 1005.

2. Why doe you not exempt it (that is, the soule of Christ) from all kinde of death whatsoever, but then your blasphemous hell torments, which you make a third kinde of death of the soule, cannot stand. 2.b.p. 91. 2.b.p. 193.
2.b.p. 91.

3. Let the godly iudge whether those your inward afflictions, reach not to the height of sinne and damnation, and so consequently proue your doctrine in this point to be blasphemous, even by your owne confession. 3.b.p. 67. 3.b.p. 67.

4. By this time, I trust every well disposed Reader doth see, how this your exposition of this prophesie of David, hardeneth the Iewes, encourageth Atheists, iustifieth old damned Heretiks, confirmeth Saduces and Epicures, which deny the immortalitie of the soule, &c. and finally openeth the way unto blasphemie, paganism, and all impietie. 3.b.p. 51. 3.b.p. 51.

The iustification.

2. **H**OW iniuriously this belcher out of blasphemie dealeth with the Replyer, his owne conscience, if it be not seared with an hot yron, knoweth; & there neede no other iudge: for the Replyer in as plaine tearmes as hee could vtter it, denieth that there was in Christ any feare of eternall death, in these words: *Wee willingly graunt, that Christ feared not hell fire, nor euerlasting destruction: these authorities presse not vs, but rather helpe our cause; for Christ neither feared temporall, nor euerlasting death, as these fathers witnesse, and the Apostle saith he feared, Heb. 5.7. what then remaineth, but that he feared the cup of Gods wrath mixed with death: and as Cyprian saith, before cited, difficultatem extremi exitus, The difficultie or hardnesse of his last passage, that is, in respect of Gods wrath tempered with it. And in the other place quoted, these are the words; Though Christ neither felt, nor feared euerlasting death, yet he both felt and feared his fathers displeasure* Synopf. p. 997.
Cyprian. serm. de passione.
Synopf. p. 1004.

7. Imputation.

Blasphemies vnchristianly objected

Great vn-
shamefastnes in
the confuter to
charge the Re-
plyer to affirme
that which he
denieth.

sure that causeth it. What impudencie is this, to vse his owne tearme (for I may call a spade a spade) to charge the Replyer to affirme that which he instantly denieth: let the charitable reader iudge of him in the rest, as he findeth his faithfull dealing here: when hee quoteth any place out of the Replyers bookes, not rehearsing the words, suspect the like fraud. This false charge then of blasphemie, returneth vpon his owne head, and by the lawe of retalian and equalitie, he should be censured as a blasphemer, for beeing a false witnesse therein against another.

Synopf. p. 978.

2. The Replyer freeth Christs soule from all kinde of death of the soule, which is either by sinne, or damnation; though beside these, *a kinde of death may be affirmed to haue beene suffered by Christ in his soule*, in respect of the inward afflictions and perplexitie which he indured, wrestling euen with the wrath of his father: yet hee wisheth this phrase of speech to bee forborne and discontinued; therefore hee freeth the soule of Christ in effect, from all kinde of death of the soule properly so called. Further, if it be blasphemous to say that Christ suffered some of the sorrowes and torments euen of hell in his soule, what thinketh he of that propheticall saying of *Dauid*, Psal. 18.

3. *The sorrowes of hell haue compassed me:* and Act. 2. 24. *he loosed the sorrowes of hell:* as the Latine interpreter readeth: doth he also say, that these are blasphemous speeches? nay doth it not come neerer blasphemie, to denie Christ to haue suffered in his soule for our soules, and so to rob him of the most glorious part of his passion?

Psal. 88. 15.

3. And doth he count it also blasphemous, to say that Christ suffered the inward *afflictions* of his soule? then he most blasphemously must charge the Prophet *Dauid* with blasphemie, who saith in the person of Christ, *Thy terrors haue I suffered from my youth:* or as the Latine interpreter whom *Augustine* followeth, *terrores tui conturbauerunt me*, thy terrors haue troubled mee: For that diuers sayings in this Psalme are propheticall, as that vers. 5. *free*
among

among the dead. Augustine confesseth, who saith also of this whole Psalme, *Christi vocem*, &c. Let vs heare the voice of Christ singing in the prophesie. Further, when the Prophet saith, *he shall see of the trauaile of his soule*: or, as the Latine interpreter, *because his soule laboured*: what other trauailes and labours of the soule were these, then the spirituall and internall? And is he not ashamed to say, that *these inward afflictions are blasphemous*, euen by the Replyers owne confession, as reaching to *sinne and damnation*: when as in direct words he freeth Christs soule from all *sinne and damnation*: but not from inward afflictions. Further, if all inward afflictions include sinne and damnation, then he wil fasten vpon *S. Pauls soule sinne and damnation*: who confesseth he had *fightings without, and terrors within*: and so was not voide of inward and spirituall afflictions. This then is the issue, vpon his owne words, either to denie, that Christ suffered the inward afflictions and terrors of the soule, which to him is inglorious, in denying the most honourable part of his sufferings, or if he did, that he incurred either sinne and damnation, which to thinke were blasphemous.

4. If to vnderstand by *nephes*, the soule, that is, the life, in that prophesie of Dauid, Psal. 16. doe breede all those supposed inconueniences; then belike the Prophet Dauid, in saying, *My life draweth neere to hell, gaue way and occasion to Atheisme, impietie, blasphemie*: for, he there calleth it *life*, not *soule*: if those absurdities follow vpon the construction of the one place, it can not be auoided in the other. Againe, what an absurd consequent is it, that the immortalitie of the soule should fall to ground, and so the Sadduces and Epicures be confirmed, if it be not prooued from this place? As though there be not many more places pregnant in Scripture, to prooue the immortalitie of the soule? And as for iustifying of olde damned heretikes, let him take heede, least by casting Christs soule into hell, the place of the damned, he make not a way for

7. Imputation.

Blasphemies vnchristianly objected

Treatise of
Banisters er-
rors.
August. heres.
79.

them himself: for two heresies there were, one that Christs soule descended into hell, there to suffer the paines and torments, which the damned spirits abide: an other, that Christ by descending into hell, deliuered all which were there in torment: to these heresies they come nearer, which affirme Christs locall descent in soule to hell, then they which denie it.

Then to returne his owne words: *by this time I trust, every well disposed Reader doth see*, how this your obiection of blasphemie reboundeth vpon your owne head, with shame enough: while he would set fire on an others tower, his owne braines are paht out with Abimelech: and his serpentine obiections are deuoured of a contrarie serpent: His vncharitable charge, is discharged vpon himselfe: it no more hurteth the Replyer, then the viper, that leaped vpon Pauls hand: and as *Diogenes* wittily said of one, whome he heard to raile vpon him: *μη παρόντα ἔτυπλεται*, let him also beate me beeing absent: so false calumniation shall no more fasten vpon the innocent, then blowes vpon him that is absent. And as for these so improbable and vnreasonable accusations of blasphemie, I may say with the Orator; *Opinor eum non tam fuisse sceleratum qui fingeret, nec tam furiosum qui crederet*: I did thinke he had not beene so leud to imagine them, nor so without wit to belecue them.

Cicer. Phil. 14.

The Recrimination.

I am loath to set vpon this (chafing Challenger) and to charge him in the same kinde: It is no small matter to lay vpon any the imputation of blasphemie; seeing the greatest sinne in the world is called by this name. But seeing he which prouoketh, is the beginner of the battell, and the defender doth but take the challenge, I hope the fault is the lesse, if I shall answer him in his owne kinde, and beate him with the weapon, which he hath chosen. It was a good excuse, which *Tullie* vseth in answering *Salusts* inuectiue:

inuetiue: *Si mihi forte offendimini, iustius huic quam mihi succensere debetis, qui initium introduxit*: If ye perhaps be offended with me, ye ought to be more iustly incensed against him, then me, because he began the quarrell.

1. His presumptuous speeches, and some of them tending to blasphemie, in part are these: 2.b.p.8. *I will comfort my selfe with that saying of our Sauour: de bono opere lapidor, I am stoned for my good worke*: what presumption is this, to compare himselfe a sinnefull man, with the holy person of Christ; and his intemperate, slanderous, railing, and vncharitable writings, with Christs most heavenly sermons and miracles?

2. He confesseth that Christ loosed the sorrows of hell for himselfe: 2.b.p.37. then it must follow, that he was in the sorrows of hell before he loosed them, whether he saith in soule he descended: (for the knot must first be tied, before it be loosed:) but this he himselfe in many places counteth a blasphemie to affirme: before blasph. 2.3.

3. The word (openly) prooueth, that it was no triumph at all vpon the crosse: for that conquest vpon the Crosse, was openly an overthrow, and therefore no triumph. And againe a little after: *If Christ triumphed on the Crosse, as you say he did, it was according to the proverbe: triumphus ante victoriam, a triumph before victorie*. 2.b.p.188. What a derogation is this to the triumphant and victorious crosse of Christ, thus contrarie to the Scriptures to say, that it was an overthrow, rather then a triumph: seeing the Apostle thus witnesseth, *that he might destroy thorough death, him that had power over death, that is, the Deuill*. Hebr. 2.15. If the Deuill were destroyed by the death of Christ, then was he conquered, and overthrowne: how then did he not tremble to say, that the conquest vpon the crosse, was openly an overthrow: and did not our Sauour himselfe say vpon the crosse, *It is finished*: what els was finished, but the redemption of mankind, in deliuering of mankinde from the

7. Imputation.

Blasphemies vnchristianly obiected

The Confuter
scoffeth at the
triumph of
Christ on the
Crosse

2.b.p.18.

kingdome of Satan. And was his heart so prophanely cari-
ed with the spirit of derision, to scoffe at Christ by that v-
suall prouerbe, *triumph before victorie*: this is a more hei-
nous offence, then Ismaels was to scoffe at Isaak. He may
remember, whome he scornefully calleth Ismaelites: 2.
b. p. 18. Such an Ismaels tricke shall he not finde in all
their writings: it were better they were all set on a light
fire, then that their pennes should be stained with such
impietic. God mollifie his hard heart, that he may in time
repent him of this so great iniquitie.

2.b.p.199.

ibid. p.203.

ibid. p.205.

See before Re-
crimin. err.9.

4. As the theefe was partaker of *Christs* humanitie, in
suffering with him on the crosse, so he was partaker with
him in all his deitie: 2.b.p. 199. to this ende he tooke vpon
him our humane nature, that we might be capable of his di-
uine substance: p. 203. if we should not communicate with
Christ in all his glorie, &c. we should be no better then the
wicked. 2.b.p.205. What harsh stufte is this, and fit to be
waighed in the ballance of blasphemie, that we shall be
partakers of Christs diuine nature, as he was of our hu-
mane: and so the Saints shall become Gods with Christ,
as he was made man with vs.

3.b.p.38.

The Confuter
hath deuised a
new kinde of
resurrection of
the soule.

5. *Resurrection* is attributed by Peter, as well to Christs
soule returning out of hell, as to his bodie rising out of the
grane. 3.b.p.38. What a strange paradox is this? In the
Creede we are taught to beleue the resurrection of the
bodie, but the resurrection of the soule in the next world,
was yet neuer heard of: neither hath Peter any such mea-
ning: for that was raised of Christ, which rested in hope:
but it was his flesh (not soule) that rested in hope, Aēt. 2.
26. that is raised, which before was sowne by death: but
the bodie onely was so sowne, not Christs soule: both
these propositions are S. Pauls: that *which thou sowest is
not quickened except it die*, 1. Cor. 15. 36. so also is the re-
surrection of the dead: 24. it is sowne a naturall bodie, and
is raised a spirituall bodie. v. 44. How farre now is he from
bringing death vpon Christs soule, (which could not be
quickned

quickened in the resurrection, except it first died) which he himselfe counteth blasphemie.

6. *Is there not a most plaine distinction betweene the holy Ghost, who foretold, and Christ, who endured these afflictions; and that not in person onely (which is the point I stand upon) but in nature also, I meane his diuine nature, &c.* 3. b. p. 94. Doth hee not here manifestly affirme, that there is a plaine distinction betweene the holy Ghost and Christ, not in person onely, but in his diuine nature? was this doting diuine well aduised thus to write? What Macedonian heretike would haue written more in disgrace of the holy Ghost, then to say he is distinguished from Christ, euen in his diuine nature? The confuter affirmeth a distinction betweene the holy Ghost and Christ, not in person onely, but in the diuine nature. 2. b. p. 94.

7. And as hee dealeth with Christ himselfe, the like measure he offereth his seruants, for thus irreuerently hee writeth of *Peter: you thinke all men to be vncleane & impure in comparison of your selues, which was partly Peters error*, Act. 10. 2. b. p. 107. But doth hee speake as he thinketh, had *Peter* such an opinion of himselfe, as to thinke all men vncleane and impure beside: *Peter* onely held as yet them of the vncircumcision to be vncleane, not of any singularity of opinion, but because it was not yet reuealed to him. Error and arrogancie ascribed to Peter by the Confuter. 2. b. p. 107.

8. Thus also hee serueth the Prophet *Dauid*, making him almost in hell: for that place, Psal. 94. 14. *If the Lord had not holpen mee, my soule had almost dwelt in silence.* This place of silence, he ignorantly vnderstandeth of hell. 2. b. p. 149. yet falsly printed 159. But *Dauid* else-where declareth his hope, that he was sure neuer to goe to hell: *when I awake I shall be satisfied with thine image*, Psal. 17. 15. This holy Prophet now is much beholding to this (pragmatical Nouelist) in placing him almost in hell. Dauid almost in hell, in this prophane Confuters opinion. 2. b. p. 149.

9. The like censure hee giueth of that holy man *Iob*, vnderstanding those his words *the graue* (or hell saith hee) *shall bee mine house, and I shall make my bed in the darke*, Iob. 17. 13. of hell: for the graue is neuer called the place of Iob also in hell in his prophane conceit.

7. Imputation.

Blasphemies unchristianly objected

3.b.p. 152. *darkenesse*. 3.b.p. 152. and herein hee maketh *Iob* a figure of Christs beeing in hel, p. 153. What iniury doth this (vn-holy glossograph) offer to this holy man, who was most sure he should neuer goe to hell, thus professing his faith; *I am sure my Redcemer liueth, &c.* *Iob. 19. 25.*

10. And to end where I began, with his hard vsage, as toward the seruants, so against the Lord and master himselfe: these words of *Peter*, *quickened in the spirit*, hee applyeth to Christs soule in this sense; that hee was not made *aliue in soule, but kept or preserued aliue*. 2.b.p. 85. and alleadgeth to this purpose other places, where the word is so taken: as *Nehemiah* speaking of the heauens & earth, saith, *thou preseruest them*: and Saint *James* saith, *receiue the word with meekenesse, &c. which is able to saue their soules*. Now then, if Christs soule be said to bee pre-

Christs soule
subiect either
to corruption
or damnation,
by this profane
Confuters
words: a most
horrible blas-
phemie.

aducri. Helvid.

serued aliue in either of these senses, as in the first, then was it saued from death and mortalitie, and corruption, as the heauens and earth are; and so the soule of Christ should not be immortall of it owne nature, but by speciall pre-seruatiō: if he take it in another sense, to be saued as our soules are, which is from damnation, then it will follow, that Christs soule was subiect to damnation, as ours are without him, and so had neede of saluation: which way soeuer he saith his soule was saued aliue, hee must needes incurre most horrible blasphemie. Here I may now fitly apply *Hieroms* words vttered against *Heluidius*: *Illud dico praueniens, gloria mihi fore tua maledicta, cum eodem, quo Maria detraxisti ore, me laceres, & caninam facundiam seruis domini pariter experiatur & mater*: This I say afore-hand, that your railing will bee a glory vnto me, when as you tare me with the same mouth, whereby you backbite *Marie*: that both the seruant of the Lord, and his mother, may together haue experiēce of your doggish eloquēce. But I may say more, that the seruant neede not thinke much to be flandered, when as the Lord himselfe is blas-phemed.

I am

I am sory in my heart (God is my witnesse) that this man was so farre carried in his vncharitable heate , as not onely to breake charity toward men , but to violate pietie also toward God : and let him remember what the Apostle saith, *It is a fearefull thing to fall into the hands of the living God.* Hebr. 10. 31. Augustine hath a seuere sentence , *Si quis per inuidiam opera diuina blasphemat , quoniam bonis dei , hoc est , donis dei malitia sua resistit , in spiritum sanctum peccare , & propterea spem venia non habere existimandus est.* in Epist. ad Roman. If any man through enuie doe blaspheme the workes of God, because he by his malice resisteth the good things of God, that is, the gifts of God, he is to be thought to figne against the holy Ghost , and therefore to haue no hope of forgiuenesse. Let him therefore take heede, lest while hee goeth on , by enuy miscalling the gifts of God in others, counting the defence of the truth blasphemie, hee bee not giuen ouer euen to blaspheme the truth it selfe, and the Lord of truth, and so endanger his owne soule : he knoweth what the ende of blasphemers is : One may say vnto him, as Tullie did to Antony, *miror te, quorum facta imitere, eorum exitus non perhorrescere :* Philip. 1. I maruell that you are not afraide of their ende , whose doings you imitate: and let him in time recall his words, and bee sorie for the slips of his penne; lest what he hath erred in word, hee pay for in deed : and for the blots of his penne , feele the smart of punishment, according to that saying of Theophylact: *ἃ λόγοις ἀμάρεται, ἔργοις τὴν τιμωρίαν ὑπέρομεν* , *what we haue offended in word, we shall suffer punishment for it in deede.*

The 8. imputation of arrogancie.

The accusation.

1. **B**Ecause the Replyer sometime setteth downe Synopsi in the margin , referring the Reader to that booke

8. Imputation.

Arrogancy insolently objected

Synopf. 1034. he addeth, as elsewhere is shewed; he calleth it *insolent vanity*, which I should wonder at, but that I knowe *φιλύτος* is alwaies *φιλόδοξος*. 2.b.p. 175. and in another place, *arrogant vanity*.

2. What arrogant presumption is this in a man of your profession, who should be an example of humilitie, thus imperiously, if not sawcily, to checke and controll all the learned of former ages, as if none of them knew the originall reading in this place, till you came this last day to teach them.

3.b.p. 114. 3.b.p. 114.

3. It doth not become inferiour persons publicly to checke and controll their superiours for every private difference in opinion: such malepart sawcinesse I leaue to you, and such other whose common practise it is. 3.b.p. 101.

4. Such is your ambitious humor, that all your geese must be swans, and every one a present for a prince; in so much that you pittifully complaine vnto the Kings maiestie of the small reward that you, &c. haue receiued, &c. 2. b.p. 103.

The iustification.

De baptis. 1.2.
cap. 1.

1. **A**Nd is it such *insolent vanity* for a writer, for breuitie sake to haue reference to some of his former bookes; then he himselfe must goe for an insolent craker, that vsually blotteth his margin, with making mention of his first worthy treatise: as 3. b.p. 54. p. 55 p. 42. and in many places beside. Doth he thinke also *Augustine* an insolent man therein, who often hath relation to other of his workes? *Noni quomodo soleat contristare lectorem, &c.* I knowe how it vseth to grieue the Reader, when from the booke which he hath in his hand, when he falleth into any hard questiō, he is set to another, where he may finde the solution thereof. As for his insolent tearmes of *φιλύτος*, and *φιλόδοξος*, hee himselfe is both, and *φιλύτος*

τιος, and φιλόδικος too, a louer of strife and contention. And yet it were better to be φιλόδοξος, as the Replyer is not, then ψευδοδοξος, as the Confuter is. And for his objection of φιλαυτία, selfe loue, Hieromes portraiture doth shew his liuely image: *Quidam, qui sibi videntur scoli, pomparum ferculis similes prodeunt in publicum, ut caninam exercean facundiam*: Some, which seeme vnto themselves to know somewhat, doe come forth in publike, like messes of state, to exercise their doggish eloquence. There is no such signe of selfe loue, as when one doth braue a bad cause with insolent words, and bendeth his tongue and penne wholly to the disgrace of others: for he which seeth his owne faults, will haue no leisure to prie into an others.

Ad Rustic.

2. The occasion, which this (brauing bragger) taketh, thus to set vp his bristles is, by reason of these wordes of the Replyer: *how translatours doe interpret we are not so much to respect, as how the Originall readeth: therefore because in the originall Greeke there is no word to expresse [were] we are not bound to retaine it*. Limbom. p. 38. Is this any imperiousnes or saucines to preferre the Originall before all other translations? And haue not Arias Montanus, who leaueth the verbe out altogether, and Beza, who translateth it in the present tense, according to the natie sense of the participle of the present tense, which is to be supplied, and the Geneva translators also, followed that reading, which the Replyer preferreth? And are these also for so doing, saucie and imperious, as (this saucie fellow) seemeth to inferre: who is iustly to be taxed for this malapertnes, with those wordes of the Orator: *Cur eos, quos omnes venerari debemus, solus oppugnas*: why dare you onely impugne those, whome we ought all to reuerence?

Philippic. 10.

3. But who is he that checketh superiours for euery private difference in opinion? not the Replyer, who thus writeth, *that there are most reuerend learned men of both opinions*. Limbom. p. 5. And how doth he checke the

3. Imputation.

*Arrogancie insolently obiected*B. Bilson in his
first booke.

3.b.p.105.

3.b.p.49.

* Recrimin. 6.

Dialog. i. adv.
Pelag.Hieron. ad
Theophyl.Pref. to the 1.
booke. p. 5.

iudgement of superiours, in the exposition of that place of *Peter*, seeing a reuerend Prelate of our Church (as this arrogant Controller himselfe confesseth) did *encline to that opinion of Noahs time*: how doth he checke authoritie, that consenteth with men of authoritie? But he himselfe is the man, that controlleth superiours: who chargeth the great Bible set forth by the authoritie and consent of all the Bishops of the land, with maintenance of blasphemie: as shall afterward be more fully shewed in the * Recrimination. Indeede this fauning flatterer seemeth euery where to insinuate himselfe to authoritie, thinking vnder that pretense, to finde passage for his errors: as I feare me some in these daies, speake in defence of the place of Bishops, that hate the persons of Bishops. But in true loue and reuerence to that honourable calling, the Replyer thinketh great skorne to be compared with such a painted Parasite, (to returne his owne tearme.) He may be thought to be such a friend vnto them, as *Hierome* speaketh of: *Pulchre adulator apud philosophos definitur, blandus inimicus: A flatterer is well defined among the Philosophers to be a fauning enemy.* And as he speaketh of an other: *Verba ei de alieno stomacho fluunt: His words are framed to please other mens humours*: he speaketh not out of his owne heart.

4. As is the building, such are the props thereof: the accusation is here false, and the grounds thereof are vntue: for neither hath the Replyer dedicated all his books to the Prince, nor yet the third part of them: nor yet doth he in that place, which he misreciteth, complaine of his small reward for his bookes, but laieth open the generall complaint of students, and the common vilipending of bookes. And doth not he the same, complaining *that bookes are in so small request with many, that they esteeme them no otherwise, then gentlewomen doe their fancie flowers, which in the day time they carrie in their heads, and in the night cast at their beeles*: doth he thinke himselfe also
worthie

worthie to weare a goose feather for thus writing. But as for the Replyers geese (for so he disdainfully calleth some of his bookes) they shall be able to compare with his supposed swannes, which by the hissing may seeme at the first to be swannes birds, yet by the gagling, shew, they were but hatched in a goose nest: for he is like vnto him, whom *Hierom* taxeth, *Pisoniano vitio laborat, cum loqui nesciret tacere non potuit*: he hath *Piso* his fault, he knoweth not how to speake, and yet he can not hold his peace. As the goose can not sing, and yet shee will alway be gagling. *Erasmus* spake it modestly of himselfe, but it may be truly said of this intempestiue writer: *Multi hoc morbo laborant, mei similes, qui cum scribere nesciant, tamen à scribendo temperare non possunt*: many haue my fault, who not knowing how to write, yet can not refraine from writing. When he hath cast all his cards, and taken his accounts, and seeth how little he hath gained by thus writing, he will beshrew himselfe, that he followed not *Hieromes* counsell: *Ne ad scribendum cito profilias, neque leui ducaris insania*: Doe not hastily fall to writing, and be not caried away with cockbraine fittes.

Ad Rustic.

The Recrimination.

But seeing he putteth the Replyer to it, to finde out the arrogant spirit indeede, who can not better cleare himselfe of this iniurious imputation, then in returning it thither, where it shall finde best entertainment: he shall be set forth in his owne colours, and by his owne words I will found the depth of his high and haughtie spirit.

1. I will ascend by degrees, and giue in the first place the least tast of his owne proud humour, how disdainfully he carieth himselfe toward the Replyer: he obiekteth vnto him, want of learning and indgement. 2. b. p. 46. you vnlearnedly mistake. 2. b. p. 101. you impertinently and vnlearnedly bring the example of *Lazarus*, &c. 2. b. p. 141. how

8. Imputation.

Arrogancie insolently objected

- 3.b.p.7. *vnlearned and erroneous is it, to distinguish the person of Christ, and the Messias.* 3.b.p.7. And I pray you, who doth so? he is more vnlearned, that so imagineth. *Your examples are impertinently and ignorantly alleadged.* 3.b.p.67. 3.b.p.107. *vnlearnedly translated by you,* preacheth. 3.b.p. 107. but himselfe wanteth learning herein, as is shewed before. He taketh exception also to the Replyers person and degree: *If you know no difference, &c. you are ill worthie of those schoole degrees, which you haue taken.* 3.b.p.161. And to his bookes: *one he calleth a base pamphlet,* 2.b.p.19. *I had for a good space cast it aside into a corner, beeing in truth the fittest place for it.* pref.p.4.

3. Imput. of ignorance, iustificat. 3.

Critias.

Philippic. 2.

Such ignorance and want of learning it had beene enough for this (Paidomastix) to haue objected to his schooleboyes. The Replyer, as he confesseth his knowledge not to be great, so he is sure, the others is lesse: it is a pitifull thing, as one saide, *ὅταν τις μὴ σοφῶν δοκῇ σοφεῖν:* *when one that is not wise, seemeth to be wise:* and so it is, when one that is vnlearned, doth arrogate to himselfe the name of learning. Tullie spake sharply to *Antonie*, and yet but the truth: *Implicata in scitia impudentia est, si nescit, quod augurem, nec facit, quod prudentem decet:* his encumbered inscience will prooue but impudencie, if he neither know, what becommeth a diuine, nor doe what becommeth a shamefast man. The Replyers *Antonie* may take this if he will, as spoken of himselfe.

Concerning his person and degree, as the Replyer doth modestly acknowledge himselfe vnmeete for the same, so he seeth no cause, why he may not be thought as worthie thereof, as this brauing Pedantius, of his mastership: and he may say vnto him in Tullies words, without any great boasting: *Non video, nec in vita, nec in gratia, nec in rebus gestis, nec in hac mediocritate ingenij, quid despiciere posset Antonius:* I see not, neither in life, nor in grace, nor in exploits, nor in this mediocritie of wit, what *Antonie* hath reason to despise.

As

As for the Replyers bookes, euen the most vile and base of them (hee doubteth not) but may compare with his most vaine-glorious writings: it had beene good indeede for him, if *Limbomastix* had beene laid aside, for then this *Paidomastix* had not shamed himselfe: and if a corner had beene the fittest place for that, I thinke his will prooue as a bundle of rotten stickes fit for the fire: there are some books, which though they availe not to vertue, yet otherwise doe bring some profit with them for knowledge; as *Seneca* saith, *ad alia multum conferunt, ad virtutem nihil*. Some there are, which though they yelde no profit, yet shew arte and cunning in the framing of them; which may be likened to the Spiders webbes, which are very artificiall, but nothing profitable. But this scholemasters scribling, in truth is of neither sort, the Reader shall finde it neither to edifie for the matter, and much to offend in the manner: *ut onerent legentem magis, quam instruant*: they will cumber the Reader rather, then any wise further him. But I wil proceed, and shew how by higher degrees his owne arrogancy riseth still, till it come to the height.

Senec. lib. de studiis liberal.

*ἡ δὲ μὲν χερτί-
μοι, διὰ δὲ τῆς
μυκῆς, Αἰλίστον.*

**Seneca habet
discipulum, de
tranquillitate,
lib. 1.*

2. He chargeth *Tremellius*, that in his translation concerning the word *sheol*, he dealt neither so ingenuously, nor so religiously as he ought. 2. b. p. 130. His translation, of *grave* for *hell*, *Psal. 6*, he calleth false and foolish. 3. b. p. 25. *Tremellius* and *Iunius* reading, *Psal. 139. 8*, is called false and immodest. 3. b. p. 151.

2. b. p. 130.

3. b. p. 25.

3. b. p. 151.

3. *Pagnine*, *Arias*, and *Tremellius* translation, hee calleth false; adding, that whose late error herein must not ouerrule the auncient truth. 2. b. p. 148.

2. b. p. 148.

4. *Beza*, beside that euery where reiecting his interpretation, he calleth him in scorne, *your interpreter*. 2. b. p. 171, and 3. b. p. 111, he further chargeth him, by his interpretation to consume the heresie of the *Arrians*. 3. b. p. 15.

3. b. p. 15.

5. It is no maruell, that hee thus hardly censureth the priuate translations of some particular men, when he spa-

reth

8. Imputation.

Arrogancie insolently objected

The Confuters
profane cen-
sure of the Ge-
neua translati-
on.

reth not to condemne the publike translations of the Bible, which are vsed among vs : as first, beside his light regard of the Geneua translation, calling them in scorn, *your Genevian translators.* 2. b. p. 131. and 3. b. p. 27. hee thus in most vile tearmes disgraceth them: *For your Geneua Bibles, &c. it is to be wished, and I trust, God will worke it in his Maiesties most religious heart, that either they may be purged from those manifold errors, which are both in the Text, and Margent, or else utterly prohibited.* 3. b.

3. b. p. 49.

p. 49.

2. b. p. 48.

6. Neither doth he thus deale onely with the Geneua translation, but euen the great English Bible also, authorized publicely to be read in the Church, cannot escape his virulent censure: as 2. b. p. 48. thus he saith, *I cannot conceale a foule & intollerable corruption, which is lately crept into a late edition of our Church Bibles.* And further thus peremptorily he proceedeth in condemning the said translation together with the notes: *for that diuerse of your Genevian notes, especially such as tend to the maintenance of that blasphemie of hell torments in Christs soule, are foisted into the margent of the said Bibles, and some other before them: which you urge, as if they were the very word of God, making them the pestilent premises of your blasphemous conclusions.* 3. b. p. 50. he meaneth the annotation, Luk. 22. 24. *he felt the horror of Gods wrath, and iudgement against sinne.* and another, Heb. 5. 8. *beeing in perplexity, and fearing the horrors of death.* Who can endure such presumption, to heare our authorized Bibles charged with maintenance of blasphemie, and pestilent premises of blasphemous conclusions.

a The great
Bibles printed
1595, 1583, 1591

3. b. p. 50.

The Church
Bibles charged
by the Confu-
ter with blas-
phemy.

But he goeth on still in this his arrogant inuectiue, and taketh not onely exception to the marginall notes, as 2. Cor. 13. 7. (wherein, though some oversight might bee committed by the Compositor in transposing some notes, hee had no reason thus sawcily to checke and controll the translation it selfe) but further saith, *neither is the text it selfe*

selfe free from error in translation: and here hee noteth in the margin, 1. Co. 9. 21, where al the exceptio he can take is to these words, *when I am not without law, as pertaining to the law of God*: whereas in the originall, it is onely, *not beeing without law unto God*: the Geneva translation readeth, *as pertaining unto God*: where who seeth not, that in the one translation, these words, *as pertaining to the Lawe*, and in the other, *as pertaining*, are no part of the text, but inserted by way of explanation, and should bee written in other characters. But against that other place, Eph. 6. 12. I wonder with what honestie he can take exception, seeing it agreeth exactly with the originall, better then the vulgar latine, which is such a pearlesse translation in his eie: *Wee wrestle not against blood and flesh*, saith the English, as it is in the originall; *against flesh and blood*, saith the Latine: *against Princes* saith the Latine: *against rules* saith the English, not rulers, as some Bibles haue: for the words are *πρὸς τὰς ἀρχάς*, *against rules or principalities*, not *princes or rulers*.

The great English Bible defended against the caillous objections of the confused Confutor.

7. From finding fault with translations, he ascendeth to carpe at the originall, saying, *whether the Greeke now extant be the true authentike originall or no, is the question*: and he saith further, *it is not free from corruptions in diuers places*. 3. b. p. 14.

3. b. p. 14.

8. He goeth on, and secretly taxeth the fathers; as first *Augustine*, for he counteth it a badge of presumptuous singularity, and pernicious novelty, to reiect the generall confession (he meaneth opinion, or exposition) of the fathers. 2. b. p. 131. And yet *Augustine* hath a speciall interpretation 2. p. p. 131. of that place of *Peter*, contrary to the current interpretation of most of the fathers of those times; applying it to the times of *Noah*.

9. Hee meeteth also with *Bernard*, calling it absurd to apply descension to the grane. 2. b. p. 155. whereas *Bernard* 2. b. p. 155. maketh direct mention of three descensions of Christ, *ad carnem, ad crucem, ad mortem*, to the flesh, to the crosse,

Serm. part. 18.
Lunbon. p. 19.

8. Imputation.

Arrogancie insolently objected

to death, which is to the graue: so that *Bernard* also must be content to weare his liuerie of absurditie.

B. Bilson.

10. Among these fathers may bee numbred the reuerend Prelates of the Church; towards one of them yet liuing, a reuerend writer, and publike defender of religion, he thus vaunteth himselfe: *That whereas he seemed in the first booke to incline to that opinion in Noahs time (in the exposition of that place of Peter) he is not so mislead with selfe-loue and singularitie, as you and others are (though euery way farre his inferiour) but hath much altered his former iudgement, moued as it may appeare, upon those reasons laid downe by me, and none but me, in the former booke.*

3. b. p. 101.

B. Bilson put to schoole to learne of this ignorant Confuter.

3. b. p. 101. wherein, how vnmanerly hee vseth so reuerend a man, who seeth not? first, saying by way of comparison, *that hee is not so mislead with singularitie, &c.* as though he should be somewhat mislead that way, but not so much as others: secôdly, he thinketh he hath his school-boyes in hand, and would put that deepe learned father to schoole, to learne his lesson of him: thirdly, his vanitie appeareth, that hee, and none but he, hath hit vpon those reasons, which changed the Bishops minde; whereas in truth, he hath borrowed the most of his reasons and testimonies from the other, as may appeare by comparing their bookes together: fourthly, beside all this, it is vntrue which he saith, for that reuerend learned man is still of the same opinion, concerning that place of *Peter*; for these are his words: *I binde no man to my priuate exposition of the Scripture, but rather stand on those places, which haue the full consent of all antiquity to pertaine directly to this matter. And againe, I thought not fit to presse them, when Augustine had once resigned them.*

Suruey p. 676.

2. b. p. 180.

11. But no maruell if particular fathers be thus taxed, when he spareth not whole Churches; as 2. b. p. 180. in saying, *The Orientall and Romane Church wanted this clause of Christs descension into hell, sheweth a defect in the, no fault in the Apostles Creede: But the truth is, there was*
neither

neither fault in the one, nor defect in the other, in the omission of that article then. Thus he prowdly maketh the whole Oriental and Romane Church defectiue, vnlesse he will giue *Ruffinus* the lie, or *Cyprian* (for vnder both their names that treatise goeth) who so affirmeth, that the article of the descension was not added of olde, neither in the East, nor Romane Church.

*Cyprian. vel
Ruffin. in Synb.*

12. He bringeth a scandall vpon the whole Church of England, affirming, that in the same there is dissention about substantiall points of doctrine; for he misliketh and condemneth that defence of the Replyer against the objection of the Romanists, wherein he affirmeth, *that in the Church of England there is no difference in any substantiall point of faith*: and concerning *the descending into hell*, giue in instance by the *Iudasue*, whom he confuteth, he answereth, that the difference is not concerning the truth or substance of the article, but the manner. This answer this (slie fellow) reiecteth, and would needs haue protestants dissent in substantiall points of faith: for (saith he) *the right sense & meaning of the articles of faith, is of the substance*: It is true that the substantiall sense of an article is of the substance, but the sense, which concerneth the manner is not of the substance: as the sense or beleife of the articles, that the world was created, that Christ was crucified, that the body shall rise againe, are of the substance: but how the world was created, and in what forme Christ was crucified, and how the resurrection shall be, belongeth to the manner; and is of curiositie rather to enquire, then of faith. And so likewise in the article of the descension, that Christ descended, no good Christian denieth, and that is of the substance; but how he descended, is a question, as euery boy Logician knoweth, that belongeth to the manner.

A slander vpon the whole Church of England.

Antilog. p. 15.

2. b. p. 89.

13. As he thus disgraceth the Church, so he handleth the whole state of the common wealth; thus vnreuerently and seditiously writing of the honourable assembly of

8. Imputation.

Arrogancy insolently objected

Epist. ded. p. 10.
A slander of
the Parliament
house.

the Parliament: speaking of *Limbomastix* he saith, *published, as the onely colourable meane, whereby to conuay an appeale from his Maiestie and the Clergie, vnto the Parliament, in behalfe of himselfe and others*: then it followeth, *whereby such their Agents might worke, as hee well knewe were busiest in hindring the vnitie of the Church*: epist. dedicat. p. 10. In the which words, beside diuers vntruths, as that the Replyer conuayeth an appeale from his Maiestie, whereas there is no appeale at all: and it was not fit in the dedication to ioyne his pearelesse Maiestie with his subiects: beside, from the Clergie there is no appeale, the spirituall Lords beeing directly mentioned in the inscription of the dedicatorie: neither doth the Replyer make any appeale for himselfe at all, hauing no agriouance (he thanketh God.) Beside these manifest vntruths, he most sawcily, and malepartly (which are his owne tearmes) nay mutinously, maketh the honourable Senators of the Parliament house, *busie bodies*, & hindrers of the vnitie of the Church: which presumptuous speech, how that graue Senate will take, at such a light & base Cornercreepers hand, I referre to their godly graue wisdoms to consider.

Lib. 1. contra
Iulian.

Thus in some particular and speciall instances, we haue seene this vaine-glorious *Thraso* play his part vpon the stage: hee spareth neither newe writers nor olde, in his prowd censures, neither fewe nor many, neither inferiours nor superiours, he giueth them all the cheeke mate: I may here vse *Augustines* words, *Cernis quam tibi perniciosum sit crimen obicere talibus, & quā mihi gloriosum sit quodlibet crimen audire cum talibus*: you see how pernicious a thing it is to obiect a crime vnto such, and how glorious vnto me, to heare of a crime with such. This sheweth nothing else but his owne arrogant spirit, thus to censure better men then himselfe: hee speaketh of one in his rude discourse, whose bookes (in his opinion) the Replyer should not be worthy to beare: but he himselfe hath trampled vpon some with his fowle feete, whose shooes for learning

learning and pietie, hee is not worthy to wipe. Aristotle is said thus to haue taxed a proud young man: *O young man, I would I were such an one, as thou seemest to thy selfe to be; but such an one as indeede thou art, I wish mine enemies were.* Plutarck vseth this handsome and fit similitude, *The husbandmen doe better accept, and more willingly behold those eares which hang downe their heads; those that stand upright they hold to bee light and emptie: so humilitie is a signe of worth; but hautinesse and arrogancy bewraith lightnesse and vanity.* And so I ende this place with that wise saying of *Euagrius*: *δευδν ἐστὶ μέγα σφοδρὸν, μὴ δὲ πρᾶτ-
τοτα*: *It is an unworthy thing, that he which can performe little should brag much.* And as vnseemely a thing is it for this ambitious humorist, so to set others at light, that is so emptie himselfe.

Lib. de profect.
virtu. senten.

The 9. imputation of Con- tradictions.

The accusation.

1. In that the Replyer maketh this the question, that *Christ descended not into hell to deliuer the Patriarchs*: hee saith, *you wound your selfe incurably.* 2. b. p. 4. for the former, which euery Aristotelean knoweth, must of necessitie be graunted, before you can dispute of the latter. 2. b. p. 3. and 2. b. p. 3. so in effect, he chargeth the Replyer to affirme that which he denieth, the descension to *Limbus*.

2. That the Replyer doth in other places as earnestly maintaine it (that is, that Christ loosed the sorrowes of hell for himselfe) as here you impugne it. 2. b. p. 37. 2. b. p. 37.

Synopf. p. 101.
1018.

3. These words *nephesh* and *sheol* say you, doe properly signifie sometime (soule) and (hell) and doe also properly sometime betoken (life) and (grauel:) they cannot properly signifie both, beeing two distinct things. 2. b. p. 121. in other 2. b. p. 121.

9. Imputation.

Contraditions simply objected

Synopf. p. 299.
1005, 1006. &c.

places you contend, that these words may in no wise be taken for (life) and (grave) but for (soule) and (hell) onely: this is the certainty you keepe.

4. You affirme, that no figure is to be admitted in these words soule and hell, and yet you fall presently to figuring upon figuring. 2. b. p. 141. Hitherto you haue borne vs in hand, that soule doth properly signifie (life) and that no figure at all is to be admitted; and yet you here affirme, that it is so taken by the figure Metonymia, what grosse contradiction is this?

5. Again, in another place you will needs haue this word soule, not to be taken μεταφωρικῶς for the life, but οὐρανολογικῶς for the whole person: 2. b. p. 144. againe you say, that soule is here taken for the whole person, whereas a little before you contend by examples of scripture, that in this place it signifieth life.

Synopf. p. 1050.

6. In these two examples alleadged by you, you graunt that the particles (not and neither) doe shewe a difference of the clauses & diuersitie of matter, &c. because the greatnesse or littlenesse of a difference is but an accident, &c. and thus in wielding the weapon against me, you wound your selfe with the blowe: And yet after you haue yeilded thus much, you presently reuoke it, compelled thereunto by the euidence of holy Scripture, and so conuince your selfe of falsehood, in condescending to a truth. 2. b. p. 163.

7. You contradict your selfe palpably, in calling that Limbus patrum here, which you called before in setting downe the question (hel:) whereas you your selfe affirme in expresse words, that Limbus patrum is no part of hell. 2. b. p. 165.

Limbo. p. 43.

8. Your selfe in the next page affirme directly, that after that (consummatum est) uttered by Christ upon the crosse, his glory, victory, & triumph remayned (vnaccomplished:) wherein you doe not onely grossly contradict your selfe in saying here, that Christ triumphed ouer death, hell, and the diuell upon the crosse, but also derogate from his blessed

answared, and returned.

9. Imputation.

blessed death and passion, &c. 2.b. p.189. the same contradiction is againe objected, 3.b.p.156.

2.b.p.189.

2.b.p.156.

Synopf. p. 1052.

9. You affirme in an other place, that the theefe made request to Christ as man, and not as he was God, &c. now your self dare not defend your former opinion, but say, that Christ spake this, as he was the Messias: wherein, as you delight in contrarietie, &c. 2.b.p.195.

2.b.p.195.

10. Herein you contradict your selfe: for in the former section you say, that Christ is with us in respect of his Godhead, but we wish him, as he is our Messias. 3.b.p.9.

3.b.p.9.

11. You contradict your selfe herein many waies, for before p.9. you acknowledge this reading (of the sorrowes of hell) to be the true reading, &c. how then can you say here, that Christ onely suffered the sorrowes of the first death? 3.b.p.25.

3.b.p.25.

12. The Reader may see how unlearnedly you condemne that for an error in Bellarmine (for saying, that Christ loosed the sorrowes of hell for others, not for himselfe) which your selfe defend for a truth.

3.b.p.36.

13. We say not (saith the Replyer) that Christs bodie felt sorrowes (in the graue) but was under the sorrowes or bandes of death: and yet your selfe (meaning the Replyer) in the former section, make it all one, to be under the sorrowes of hell, and to suffer them.

3.b.p.36.

14. Your (minor) or assumption containeth grosse error, and contradiction, in that it implieth Dauids soule to haue beene sometime in hell, because it was not left in hell: it is your owne reason, and indeede most true.

3.b.p.40.

Synopf. p. 1017.

15. Your contradiction is, in that you say in your proposition, that this prophesie (of Dauid, Psal. 16.) was wholly performed in Christ. Again, in an other place you say, that this prophesie is so applied to Christ, as it must first be true in Dauid: vpon which supposition you inferre thus: well then, first Dauids soule is in hell, and then it must be in the lowest hell, &c.

Synopf. p. 1050.

3.b.p.42.

16. You say the whole is a peculiar prophesie of Christ,

9. Imputation.

Contradictions simply objected

not partly of him, partly of David: and presently after, that
 3.b.p.42. this prophesie typically agreeth to David.

17. There is no more necessitie here by flesh to understand the whole humanitie of Christ his soule and bodie, then in that place of S. Paul, Rom. 1. 3. Christ was made of the seede of David according to the flesh, &c. if the soule should necessarily be comprehended under the name of flesh, it would follow, that Christ receimed his soule of the seede of David, and so anima should be ex traduce. 3.b.p.61. And yet in an

3.b.p.61.

Synopf. p. 979.
980.

Here whole Christ is described unto vs as God and man: the soule then of Christ is comprehended under the name of flesh, or els it is excluded, and so the Apostle should set before vs an vnperfect Christ. 3.b.p.62.

3.b.p.62.

18. You contradict your selfe herein in iustifying that for a veritie (because the Replyer saith, to what purpose rather should Christ be thought to preach to the spirits in hell, then for their comfort?) which you condemne a little before for a most grosse heresie: namely that by Christs descending into hell, the incredulous persons beleened.

3.b.p.77.

19. You grossely contradict your selfe in an other place, where you affirme, that the doores opened, and gaue way unto Christ, when he entred: and yet you say here, that they were shut in the very instance of his entrance.

Synopf. papism.
p. 526.

3.b.p.118.

20. In euery place you defend, that by prison in this place (of Peter) hell and the infernall place of darkenes is to be understood, and doe you now recant it, and bring vs an other signification of sinnes and errors?

3.b.p.122.

21. The Replyer saith, hauing cited that place of the Prophet David, Psal. 139. 15. (thou hast fashioned me in the lower parts of the earth) I trust they will not say, he was borne in hell. 3.b.p. 134. And yet in the first testimonie, you (that is, the Replyer) bring S. Ambrose to prooue, that by these very words of the Prophet David, we ought to vn-

3.b.p.134.

3.b.p.140.

3.b.p.183.

derstand Christs descending to hell. 3.b.p.140. see the same contradiction vrged, 3.b.p.183.

22. Bea-

answered, and returned.

9. Imputation.

22. Bearing us in hand, that Bernard acknowledgeth no further descension of Christ, then to death, &c. and yet in an other place you are driven in the ende utterly to forsake and reiect him, (as one carried away with the error of his time) in thinking that Christ in his soule after death went locally downe into hell.

3.b.p.149.

22. In the former place you say, that Bernard goeth not beyond Christs death, nor findeth any further degree of descension after that: and yet that he maketh here one degree, to be his descending to the graue: for I am sure, that you will not say he was buried, before he was dead.

3.b.p.160.

23. Before in this place you will needes haue the lower parts of the earth, to be meant of the crosse, death, and graue: 3.b.p.170. and yet here you say, that the parts of the earth are not compared with it selfe, but considered as parts of the world, in respect whereof, they may be called lower or lowest parts. 3.b.p.163. And againe: to descend to the lower parts of the earth, is to descend from heauen to earth: and yet o-ther where you defend, that (by descending into the lower parts of the earth) is meant Christs descension to death and the graue: so that you doe here notably contradict your selfe, unlesse you make this world to be all one with death and the graue.

3.b.p.173.

24. You told us before, that there is none of the auncient fathers, which speaketh of the descension of Christs soule to hell, but addeth withall, that it was to this ende, to deliuer the soules of the fathers from thence: 3.b.p.193. and yet you say; neither did all the fathers agree in iudgement, that Christ descended into hell, to redeeme the soules of the fathers. p.190. what truth can there be in your words, when you thus blow hoate and cold with one breath.

3.b.p.190.

3.b.p.193.

25. You charge me before to haue misalledged (Calvin) for Christs descension into hell in that place of Peter, where- as you alledge him here your selfe to the same purpose.

3.b.p.195.

The

The iustification.

The Contradi-
cters new Lo-
gike.

1. **T**His (Contradictor) hath found out a new kinde of reasoning, neuer heard of before: that in a proposition, where two questions are included together, the second can not be denied, before the former be graunted. As, the question beeing, whether Christ descended to (*Limbus*) to deliuer the fathers: one (in his logike) can not denie, that he descended to that ende, vnlesse first he graunt, *that he descended to Limbus*: by the same reason, he that saith, that an Idol must not be bowed vnto to worship it, doth graunt, that it may be bowed vnto, but, not to that ende: and he which holdeth, that the *Scriptures must not be abused to enchantment*, confesseth, they may be abused, but not to that ende: or it is not lawfull to sweare falsly by the creatures, as the heauen, the earth, therefore it is lawfull to sweare by them, but not falsly: which indeede was the doctrine of the Pharisees, Math. 5. 33. but our Sauiour teacheth the contrarie, that it is not lawfull to sweare at all by any creature. And what thinketh he of this proposition, *It is not lawfull to sweare to the Pope, to assist him inuading the land, before the King*: doth it follow therefore, that it is lawfull to sweare to the Pope, so that it be not to that ende?

And may not this argument be returned vpon himselfe: Christ descended not to (*Limbus*) to deliuer the Patriarks: I thinke he will denie this proposition, then he must grant by his owne consequent, that Christ descended to (*Limbus*.)

Indeed in an affirmatiue proposition it holdeth: as it can not be confessed, that Christ descended to *Limbus* to deliuer the Patriarkes, but first it must be graunted, that he descended to (*Limbus*) but in the negatiue it is not so.

2. The Replyer in that place groundeth his argument vpon the Latine text, *that Christ loosed the sorrows of hell,* shewing

shewing that seeing he loosed the sorrowes of hell for himselfe, they could not be the sorrowes of the locall hell: for he felt not the sorrowes of hell after death: and here he saith, *he was neuer in the sorrowes of hell after death*: here is no contradiction at all. If he can finde any place, where the Replyer affirmeth, *that Christ loosed the sorrowes of hell for himselfe after death*, he will graunt a contradiction: but to say, that Christ loosed not the sorrowes of hell for himselfe after death, and yet *that he loosed the sorrowes of hell for himselfe*, are not contradictorie, but doe implice, that he speaketh of other sorrowes of hell, which Christ loosed, then those after death: seeing then he speaketh not of the same sorrowes of hell, there is no contradiction, and that this Cauiller knew right well.

3. As though the same Hebrew word may not properly signifie two distinct things, contained in one generall sense: as *gez*, signifieth any thing that is cut, and therefore some translate a *fleece*, Psal. 72.5. as the Latine, and *Montanus*: some, the mowne grasse, as *Vatab. Inn.* because they both vse to be cut. And concerning this word *nepheesh*, his great Master confesseth, *significat sine ullo tropo, tam animam, quam animal, immo etiam corpus: it signifieth without any trope, as well the soule, as the living creature, yea the bodie*: these I hope are all distinct things: yea this (palterer) confesseth, that it is one of the words *πλυσίμα*, and that it signifieth all those three things giuen in instance by *Bellarmino*, lib. 2. p. 159. 160. But that the Replyer saith, these words, are taken for the soule and hell onely, is a manifest vntruth: for in the place quoted, he confesseth in direct words, *that in some places, the soule is taken for life*, but contendeth, that Isa. 53. 10. it is properly taken for the soule.

4. The Replyer, when he saith these words doe properly signifie *life*, and the *grau*e, speaketh of the Hebrew words, *nepheesh* and *sheol*: when he saith, that the *soule* is here taken *μετανομικῶς*, for the life, he meaneth this word,

Synopf. p. 1017.

Bellar. lib. 4. de
Christ anim. c.
12.

lib. 2. p. 160.

Synopf. 1005.

A great vn-
truth.

9. Imputation.

Contradictions simply objected

Englised *soule*: like as *anima* in Latine indifferently signifieth, the *soule*, or *life*: therefore this is no contradiction to say, that the Hebrew *nepheš*, sometime signifieth *life*, without a figure: as, Levit. 17. 14. *the nepheš, the life of all flesh is his blood*: it were improper, to say, the *soule* of all flesh: and that the Englised and translated word *soule*, is not taken for *life*, without a figure: for this trifler confesseth, that the Hebrew word *nepheš*, is more generall in signification, then either the Latine word *anima*, or the Greeke word ψυχή, as his Ringleader confesseth, of whom he borrowed it: and yet either of these are more large, and generall, then the English word, *soule*.

Bellarm. *ibid.*

Synopf. 1050.

5. The Replyer in that place, doth not so much as use that tearme συνηδονισμός: he both there, and in other places alleadgeth that, as a reasonable and fit exposition, to take *soule* for the *person*: but he rather preferreth the other sense, to take *soule*, for *life*: *Limbom. p. 9.* to bring two probable interpretations of a place, as indifferent to be received, and of the two to preferre the more likely, is no contradiction.

6. To denie, that *not*, and *neither*, doe not alwaies shew two distinct clauses, and that sometime, they argue no great difference or diuersitie, he that saith they are speeches contrarie, sheweth himselfe to be contrarie to reason: vnlesse he thinketh there is no difference, betweene a plaine distinction, and a small diuersitie: hath he so much forgotten his Logike, that he knoweth not *diversa* to be defined, which dissent onely in some reason, and respect: and *opposita* to be such as differ, *re & ratione*, both in respect, and in deede and effect. And whereas the Replyer saith, *be it admitted that these particles doe inferre a distinction in the sentence, &c.* doth he reuoke any thing? is he so blind, that he can not discern betweene a simple assertion, and that which proceedeth vpon a supposall and conditionall graunt. But what new wine had intoxicated his braine, when he let these wordes fall from his penne, *You*

pre-

answeared, and returned.

9. Imputation.

presently reuoke it, and conuince your selfe of falshood, in condescending to a truth: I thought it had bin simplicitie rather, and integritie, to condescend to a truth, and not falshood: if this be falshood to condescend to a truth, then it is simplicitie and plainenes to contradict the truth. This may be the reason, that he is so aduerse to the truth, it is one of his vertues: but such falshood to yeild to the truth, God send me, and let him take his plaine dealing to himselfe: whosoever hath the blow, I am sure he hath the wound, and feeleth the smart too: as the Orator saith, *Luculentam ipse plagam accepit, ut declarat cicatrix*: he hath receiued a sufficient venie, as the scarre declareth.

The blind confuter counteth it falshood to condescend to a truth.

Cic. Philipp. 7.

7. The Replyer in that place, saith out of *Augustines* iudgement, that *Abrahams* bosome is no part of hell, he nameth not *Limbus*: it seemeth he himselfe hath a conceit that waies, in making *Abrahams* bosome, and *Limbus* all one. But for his owne opinion, the Replyer thinketh that *Limbus patrum*, is neither part of hell, nor of any place els, no more then Purgatorie is: yet he is not ignorant, but that his great Master, maketh it a member of hell. So then the question beeing propounded in the Romanists sentie: to say sometime *Christ descended not to hell*, and otherwhile *that he descended not to Limbus* to deliuer the fathers, is no contradiction.

Limbo. 43.

8. The Replyers words are these: *his glorie, victorie, and triumph onely remained*: so that, he fraudulently putteth in (*unaccomplished*) of his owne. The Replyer saith, that *Christ triumphed over death, hell, and the deuill upon the Crosse*: that is, the victorie and triumph was then obtained: and yet *his glorie, victorie, and triumph remained*; that is, it was not yet manifested, and published: for this word *triumph*, though it properly signifie, the publike solemnitie that followeth after the victorie: as the Romane Captaines had their honourable triumphs publikely solemnized in the Citie after their victorious returne: in

Limbo. p. 17.

9. Imputation.

Contradictions simply objected

Plutark.

2. Cor. 2. 14.

ἐπταμύνη, triumpho.

See before,
Blasp. pccrim. 3.

which sense he that so triumphed, was called *ἐπταμύνης ἀνὴρ*, a triumphant man: yet in Scripture they are saide to triumph, that doe ouercome, as *Paul* saith; *Thanks be to God, which alwaies makes vs to triumph in Christ*: where the same word is vsed: and yet the glorious and proper triumph of the Saints, is in the kingdome of heauen. As *Christ* now triumpheth in his members, in preuailing, and ouercomming: so he triumphed vpon the Crosse, in obtaining the victorie. And if any derogate and detract from the blessed death and passion of *Christ*, it is this Contradictor and detractor: who a little before said, that *Christs conquest vpon the Crosse, was openly an overthrow, and therefore no triumph*. And againe, *If he triumphed on the Crosse, it was a triumph before the victorie*.

2. b. p. 188.

9. And are these speeches, *to make request to Christ, as man, and as the Messiah*, contrarie? is there in them any contrarietie at all? are the manhoode of *Christ*, and the person of the *Messiah* contrarie? or when it is said *as man*, is he so absurd to thinke, that *Christ* is considered as man without his Godhead, and not as vnited with it in the person of the *Messiah*? or when, himselfe saith: that the theefe made request to him as God, doth he meane, his Godhead without his humanitie. And is *S. Paul* contrarie to himselfe, when not in diuers, but in one and the same place he ioyneth both together, *there is one God and Mediatour, betweene God and man, the man Iesus Christ*, that is, the *Messiah*? Doth not the Replyer in direct wordes expound himselfe: *that these wordes must not be understood of the presence of Christ in heauen, in respect of his Godhead onely, but of his whole person, as the Mediatour*? But it may be he tooke this exception, because he enclinneth to his cousin germanes opinion, that *Christ* exercised his mediatourship as man onely, not as both God and man: and therefore noteth this as a contradiction and contrarietie.

Bellarm. lib. 5.
de Christa-
tum. c. 1.

10. It

10. It is not the former sect. which is the 16. but the 15. sect. where the Replyer saith, *wee are said to be with him as the Messiah*: and doth hee not say the selfe same thing here? for hauing rehearsed those words of our Sauiour, Ioh. 17. *I will that they which thou hast giuen mee, be with me where I am*: and then follow the other words, *that they may behold my glory which thou hast giuen me*: he addeth in very direct words, *Doth hee not here speake also of that glorie, which was giuen him as the Messiah*? How could then this humorous Contradictor so much as dream of any contradiction here: but it seemeth his wits went a woole-gathering, when he noted this; for in the next sentence before, in stead of confuting the Replyers reasons, he repeateth and confirmeth them: for whereas the Replyer brought this as one: *if Christ, saying (where I am) speake of his Godhead, his request was euen then fulfilled, for his Apostles were with him then present as God.* 3.b.p.5. This confused Confuter steppeth forth, and saith; secondly, *if they were with him as God, then was Christs prayer vnto his father in vaine, to graunt them that which they presently enjoyed.* 3.b.p.9. Is not this the very same reason vrged before by the Replyer, to proue that Christ speaketh not of his Apostles being with him as God; for could he not see, how vpon his words it may be assumed: but Christs prayer vnto his father was not in vaine, therefore hee prayeth not, they should be with him as God. And thus hee hampereth himselfe, and woundeth his owne cause.

3.b.p.5.
The wise Confuter reasoneth against himselfe.

3.b.p.9.

11. It is vntrue, that either in that place, *Limbo*. p.9. or in any other, the Replyer acknowledgeth *sorrowes of hell*, Act. 2. 24. to be the true reading: he only thus saith, *the hell that Christ went vnto, he loosed the sorrowes of*, Act. 2. 24. which place hee citeth, not for the name of hell, but for *loosing of the sorrowes*: because euen in the Confuters opinion, that which is called *hell*, v. 27. is named *death*, v. 24. And the Replyer is so farre in that place from iustifying that reading of *hell* in the 24. verse, that he would con-

synopf. p. 1017.

vince by this reason, that *hell is not meant*, no not in the 27. verse, because it would then follow, that Christ loosed the sorrowes of hell there, which had seized vpon him. As vnttrue it is, that the Replyer in that place goeth about to proue, that Christ suffered the sorrowes of hell (in his sense) but rather declineth it as an absurdity. But in another place he inferreth that conclusion, grounding his argument vpon the latine text, which the Romanists make their onely authentike translation; and therefore it is a good text against them.

12. To say that Christ loosed the sorrowes of hell (the place of the damned) for himselfe, the Replyer counterth it absurd; and yet to say that the sorrowes of death, which Saint Peter speaketh of, and Bellarmine readeth (hell) were not loosed for Christ, is contrary to the text, as there he sheweth by diuers reasons: hereupon no contradiction can be inferred, but this followeth, that the *death* which Saint Peter speaketh of, the sorrowes whereof were loosed for Christ, cannot be vnderstood of hell.

13. That it is all one to say that the soule is vnder the sorrowes of hell, and doth suffer them, beeing full of sense and feeling; and yet that it is not all one, for the body in the graue, to be vnder the sorrowes and bands of death, and to feele or suffer them, because it is senselesse, implyeth no contradiction.

synopf. p. 1017.

14. Not to be left in a place (the word beeing taken properly for to be forsaken) implyeth a being first in the place; and in that sense the Replyer thus reasoned: *Christ was not left or forsaken in hell: ergo, he was in hell*; but in this other place, *by not leaving*, he vnderstandeth *not being*: but the *not being*, or *leaving of the soule in hell*, &c. And so is the word sometime vsed, as Ioh. 14. 17. *I will not leaue you comfortlesse*: that is, you shall not bee comfortlesse: for otherwise, in the other sense of this word it might be inferred: *Ergo*, they were comfortlesse, but were not so left or remained. And so in a certaine place *Origen* taketh the

the not leaving in hell, for the not being in hell: *sive dubio neque nostras animas derelinquet in inferno, &c.* without doubt (as he left not Christs soule in hell) so shall hee not leaue our soules in hell, &c. and he which called him from hell after the third day, shall also call vs in due time.

15. 16. To say that this whole prophecy of *David* was onely *historically* true of Christ; and yet *typically* agreed to *David*, is no contradiction: hath he so forgotten his Logike principles, as that he remembreth not that euery contraritie and opposition must be *secundum idem, & ad idem*, in regard of the same part or place, and in one & the same respect? But where the Replyer inferreth, first *Davids soule is in hell*, hee reasoneth *ex concessis*, because the Romanists doe hold that *Davids soule*, with the rest of the fathers was in hell.

κατὰ τὸ αὐτὸ
πρὸς τὸ αὐτὸ.
The Confu-
ter hath for-
gotten his
Logike.

17. It is euident by the reason here set downe concerning the originall of Christs soule, which cannot bee said to be *ex traduce*, to bee deriued by propagation, as the body is, without great inconuenience, and in a manner impossibilitie, that the Replyer reuerſed his former iudgement, concerning the exposition of the word flesh, Rom. 1. 3. that howsoeuer in some other places it is taken for the whole nature of man, consisting of soule and body, yet it cannot bee so taken there, for the former reason: And herein the Replyer followeth *Augustines* iudgement, who against the Apollinarists, that held Christ onely to haue taken humane flesh, without a soule, grounding their error vpon those words, Ioh. 1. *The word was made flesh*, abiecteth that place of Scripture, *all flesh shall see the saluation of God*, and the like, where *flesh* comprehendeth the whole nature of man: yet against *Felicianns* the Artian, which asked the question, why the habite of the sonne of God might not animate Christs flesh in stead of a soule, reasoneth after this manner; that if Christ tooke not also an humane soule, one of those fower must followe, it was either for that he thought the soule of man to bee innocent,

Aug. lib. quest.
83. quest. 80.

8. Imputation.

Contradictions simply objected

Cont. Felician.
Arrian. lib. 1. c.

13.
Carnem non
inflatu Dei,
sicut animam,
sed de limo
terrae constat
esse plasmata.

nocent, but that could not be, because sinne is voluntary, and so incident properly to the soule: or that it belonged not vnto him, which also is otherwise, seeing God is the *creator of soules*: or for that he could not heale the soule, the should he not be omnipotent: or because the soule was abiect and vile; but that is not so, as he addeth in the same place to this effect: *that the flesh was not formed by the breathing in of God, as the soule was, but of the slime of the earth.* Here then is no contradiction, but a reuocation, or qualification rather of his former opinion, concerning the interpretation of one word in one place, which the Replyer taketh to be no disgrace vnto him, hauing altered his minde therein, before this cauiller found it out; seeing hee himselfe affirmeth the like (but vntruely) of a Reuerend 3. b. p. 101. Prelate of this land, that he retracted his iudgement in a waightier matter, in the expounding of that difficult and obscure place of Saint Peter. This is the onely place which he had any colour of reason to obiect.

18. The Replyer affirmeth not out of his owne opinion, that Christ preached in hell to the disobedient spirits, for their comfort; but hee vrgeth it as an inconuenience which followeth vpon their interpretation, that say, that Christ went and preached in hell: and the same absurdity is pressed by *Augustine epist. 99.* what grosse blindness then is this in him, not to discern when the Replyer deliuereth his owne iudgement by way of *position*, and when he presseth the aduersarie, by way of obiection?

19. The doores were shut vp in the very *instant of Christs entrance*: that is, not onely before, but at that very instant, when Christ began to enter: and yet the doores opened and gaue way to Christ, *when he entred*: here is no contradiction; for first it is said, *in the instant of his entrace*, that is, he found them shut when he began to enter: then it is said, *when he entred*: that is, while he was going in: is it not euident that a difference of the instant time is here noted; one, wherein hee found the doores shut, beeing to enter;

enter: the other succeeding, when the doores opened, as he entred: it is lost time that is spent with such a trifter:

20. The Replyer still without altering of his iudgement, vnderstandeth by *prison* in that place of *Peter* (hell:) yet he produceth expositions of some of the fathers, which by *prison* vnderstand, the *bands of sinnes and errors*, out of the which the prisoners were deliuered; to shew that herein, though not in euery point they make for the Replyer, vnderstanding the deliuering of prisoners, of preaching to the *liuing* for their cōuersion, *not to the dead*, as the *Confuter* doth: Is there not here now great contradiction?

21. The Replyer alleadgeth the testimony of *Ambrose*, that so expoundeth the *lower parts* of the earth, of *hell*, not to that end, but onely to shew, that he vnderstandeth Christs descension to hell, of the presence of his diuine power there. 2.b.p. 12. Is it necessarie when a testimony is produced to one end, that whatsoeuer is contained there beside, should be acknowledged: Then he himselfe cannot auoide it, but hee must needs goe for a maintainer of *Limbus*, for he bringeth in *Ambrose*, 3.b.p. 169. and *Augustine*, and *Origen*, p. 193. affirming the same; as appeareth by their testimonies, as he alleadgeth them: such measure as he meateth, shal be measured to him againe.

22. To affirme that *Bernard* in one place findeth no further descension of Christ, then vnto death; and yet that in another, beeing carried away with the error of those times, he holdeth the descension of Christs soule to hell, is no contradiction: neither would this (iangling sophister) haue thought so, if he had remembred the lawes of opposition and contradiction, whereof I touched two before; *secundum idem*, & *ad idem*: where, as he failed in the latter, (I affirming *Dau.* prophecy to be true of Christ one way, i. *historically*, & of *Dauid* another, i. *typically*: and therefore it was without any contradiction:) so he faileth here in the other, because *Bernard* is said to affirme diuers things, but not κατὰ τὸ αὐτὸ, in the same part and place.

23. As though, when *Bernard* maketh the third degree of descending to bee *ad mortem*, vnto death, his descending to the graue be not there implied: for otherwise, he descended not from the crosse to die, for he yeilded vp his spirit vpon the crosse. And this *Bernard* sheweth, by the words following; *nunquid amplius potuit? Behold how farre he descended, could he doe any more?* but if hee meant nothing else but his death vpon the crosse, excluding the graue, our Sauour Christ both might haue done more, and did more for vs, not onely in dying, but in being buried for vs.

24. And doth not the descending of Christ to the crosse and graue, include also, and imply his descending to the earth? vlesse you thinke that his crosse and graue was not in the earth: thus much also the Replyer noted, foreseeing and preuenting this obiection; *the other two expositions* (that is, of Christs descending to the earth, & then to the crosse and graue) *may well agree and stand together, and he that affirmeth the one, denieth not the other. Limbo. p. 52.* These two then were two degrees of Christs humiliation and descension, *his taking vpon him the forme of a seruant, and beeing obedient to the death of the crosse*, as *S. Paul* obserueth, *Philip. 2. 7, 8.*

25. The Replyer saith againe, that there are none of the fathers which speake of Christs descension to hell, but held it was to that ende to deliuer the fathers: and yet some of the fathers differ in iudgement, for they hold that place where the fathers were, not to haue beene any part of hell, but Paradise; as *Origen, Chrysostome, Augustine*: is here now any contradiction? for they which hold the Patriarchs to haue beene in Paradise, and not in hell, speake not of Christs descension to hell, but to Paradise, to illuminate the fathers.

26. What a strange fellow is this, to say that I alleadge *Calvin* my selfe, for the same purpose for which he alleadged him; namely, to prooue the local descension into hell: where-

whereas I alleadge *Caluin, Beza, and Iunius* to the contrary. 3. b. p. 191. *Limbom. p. 59.* Thus hath this busie body troubled himselfe to spie faults, where he could find none. Such *Seneca* compareth to the restles Ants, *qua in summis cacumen, deinde in immum aguntur: which creep vp & downe upon trees from the top to the bottome, and finde no resting place.* And *Aristo* in *Plutarke*, to the windes, which do vncover our garments, which of all other are most troublesome. Such are they which hunt vp and downe to seeke others disgrace, and to vncover their nakednesse, not being able to hide their owne vncomelinesse. *Augustine* doeth fitly resemble the eniuous man, to the worme which did breed in *Jonas* gourd; so still hee gnaweth vpon others credit, and fretteth at their well-doing: and where he cannot ouercome with wretling, seeketh to supplant by fraud: and as *Augustine* saith, *Aliorum gloriam facit suam poenam, Maketh anothers fame his owne bane: as shall nowe appeare in the returning of this accusation.*

Lib. 1. de tranquill. vitæ.

ὅσοι τὰς περιβη-
λας ἀναστρέφου-
σιν ἡμᾶς.
Plutar. lib. de
curios.

O inuide vermis
mortifere, qui
in hederæ Ionæ
quotidie nasci-
ris: ad frat.
in etem. ier. 18.

The Recrimination.

1. This Contradictor findeth fault with the Replyer, as though he should say, that eternall continuance in them, is not of the essence and nature of hell torments. *Synops. p. 1014. 3. b. p. 77.* whereas he onely saith, the inseperable adiuncts, and necessary members of hell are these: 1. the place, which is infernall. 2. the time, which is perpetuall. 3. the darkenesse, unspeakable: And hee himselfe confesseth as much, whose (that is, of hell) inseperable adiuncts, are utter darkenesse, and endlesse paines.

1. b. p. 3.

2. Hee saith it is Iudasine to apply the prophecy of *David*, *Psalme 16.* to any, but to our Sauour Christ. 3. b. p. 41. And yet hee himselfe graunteth, that the prophecy of the ascending of Christ, and leading captiuitie captiue (which is as peculiar to the ascension of Christ, as the other concerneth his resurrection) is literally spoken of

3. b. p. 41.

9. Imputation.

Contradictions simply objected

King David himselfe, &c. but prophetically meant of Christ our Saviour. 1. b. p. 57.

1. b. p. 57.

3. Hee saith that the Creede was made and composed by the Apostles themselves. 2. b. p. 182. but else where he saith, it was made either by the Apostles themselves, as the auncient fathers doe thinke, or by Apostolike men, as all diuines confesse. 1. b. p. 5. If it were made by Apostolike men, then not by the Apostles, which he certainly affirmed before.

2. b. p. 182.

1. b. p. 5.

1. b. p. 12.

1. b. p. 13.

1. b. p. 12.

3. b. p. 28.

1. b. p. 12.

3. b. p. 26.

4. Having recited that place, Psal. 6. 4, 5. *O Lord deliuer my soule, for in death there is no remembrance of thee: who shall giue thee thanks in the pit:* which word, hee whome he confuteth translateth hell: he thus inferreth; by the which last word all our late interpreters, both latine and English, doe with one accord vnderstand the graue, as beeing the ordinary sequell of temporall death. 1. b. p. 12. Here he vnderstandeth in this place temporall death, whereof the graue is an ordinarie sequell: and yet in the next page following, he affirmeth the contrary; wherefore (death) in that place cannot signifie the seperation and dissolution of the soule from the body, which is onely temporall: but the diuorcement and sequestration both of body & soule from God. 1. b. p. 13.

5. Neither can this word (graue) signifie any other place, then the place of corruption, and mortality. 1. b. p. 12. And yet the word *amad*, Psal. 88. 10. which the Septuag. translate *ἰν τῷ τάφῳ*, the Latine, *in sepulchro*, in the graue, hee saith is meant of hell. 3. b. p. 28.

6. *Who shall giue thee thanks in the pit?* Psal. 6. 5. by which last word, all our late interpreters doe with one consent vnderstand the graue, &c. which can signifie no other place, then the place of corruption and mortalitie. 1. b. p. 12. And againe, no English translators turne (sheol) graue, in this place, but pit, which most fitly and truly agreeth to hell. 3. b. p. 26. thus in the same place, the same word shall signifie both the graue, and hell.

7. He

7. He fondly reprooueth the Replyer, for running from the new Testament to the Old, and from the Greeke to the Hebrew. 2.b.p.120. you well perceiued the Greeke was vt- 2.b.p.120. terly against you, and therefore cunningly, but cowardly you forsake it, and flie to the Hebrew. *ibid.* p. 121. yet he him- 2.b.p.121. selfe doth the same; which to be so in this place, if you will graunt the Hebrewes to haue had any skill in their owne naturall language, you must needes confesse. 1.b.p.16. Is it 1.b.p.16. lawfull for him to haue recourse vnto the Hebrew writers, and a fault in the other to runne vnto the Hebrew Scriptures?

8. Now if you take exception (saith this Contradictor) against this reading, as mistranslated in all our Bibles, which I see not by what right you can doe, beeing publikely authorized. 1.b.p.26. and 2. b.p. 130. he calleth it an authorized 1.b.p.26. translation: yet he himselfe most scornefully reiecteth the 2.b. p.130. great English Bible authorized publikely to be read, as hath beene shewed before, Imputat.8. recriminat.6.

9. He findeth fault with the Replyer, for translating *ἐλεγεῖν αὐτόν*, tell him his fault, as the Geneva translation, and great Bible readeth: 2.b.p.67. & yet he himselfe tran- 2.b.p.67. slateth the same word, *ἐλεγεῖν φίλον*, tell thy neighbour Ecclesiast. 12. 10.13. roundly of his fault. *ibid.* p.71. 2.b.p.71.

10. He saith, that faithfull perseuerance in pietie, is the finall possession of the land of promise: 2.b.p.113. and yet 2.b.p. 113. els where he denieth, that the true ioyes of heauen may be in this world. 2.b.p.207. for if a man by faithfull perseue- 2.b.p.207. rance, hath in this life a sure hope, and by hope possession of heauen, how hath he not some true sense of the ioyes thereof?

11. That *sheol* was alwaies taken to signifie hell onely: 2.b.p.119. and yet els where he confesseth, that the same 2.b.p.119. word, Psal.6.5. translated the pit, is taken for the graue the sequele of temporall death. 1.b.p.12. 1.b.p.12.

12. He readeth thus, Exod.21.23. He shall pay life for life, not soule for soule. 2.b.p.14. the Hebrew word is (*nephesh*)

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phesh) which in an other place he saith, was alwaies taken

2.b.p.119. onely to signifie soule. 2.b.p.119.

13. In that the Replyer saith, that *the glorie, victorie, and triumph remained*, (that is, the manifestation and accomplishment of it) after Christ had said, *Consummatum est, it is finished*: this Contradictor saith, *you doe greatly derogate from his blessed death and passion: for if he obtained not victorie ouer those enemies vpon the crosse, then are they yet unconquered, and consequently mans redemption un-*

2.b.p.189. *performed*. 2.b.p.189. And yet a little before he denieth, that Christ triumphed vpon the crosse: *for that conquest* (saith he) *vpon the crosse, was openly an overthrow: and a-*

2.b.p.188. *gainie, so that if Christ triumphed vpon the crosse (as you say he did) it was according to the proverbe, a triumph before victorie*. *ibid.* p. 188. who could imagine, that he should haue such a shittle and crazie braine: as in the compasse of tenne lines to affirme and denie the same thing.

14. *It is the Obiecter, not I that so taketh it*, that is, the soule *οὐρανίου* for the whole person: and yet a little after, forgetting himselfe, he saith: *I graunt that the word soule, beeing ioyned with the bodie, may be taken for the*

2.b.p.143. *whole person*.

15. Whereas the Replyer vnderstandeth those words of S. Peter, *that Christ shall be the Iudge of the quicke and the dead*, 1.Pet.4.5. of those which are now dead, but shall be aliue at the comming of Christ: he thus friuolously objecteth, *that then we must correct an article of the Creede: and say, that Christ shall come to iudge the quicke, and not the dead*. 3.b.p.71.

3.b.p.71. And yet afterward, within two lines he saith, *as the dead shall be liuing then, so the liuing now, shall be then dead*: where beside his absurditie and contradiction to Scripture, that the liuing now shall be dead at Christs comming, whereas the Apostle saith, *that the liuing shall not preuent them that sleepe, &c. and the dead in Christ shall rise first*: he crosseth himselfe, in altering and chaunging the article after his owne fancie: that Christ shall

1. Thess 4.15, 16.

shall be Judge of the dead and quicke.

16. He saith that these words of Origene, doe they not read, what is written of their hope, that perished in the flood, 1. Pet. 3. can not conuince him of that most grosse heresie recorded by Augustine: that some thought, by Christs descending to hell, the incredulous persons beleened, and all were deliuered thence. 2. b. p. 76. And yet he himselfe chargeth Origene in the next page following, with a more grosse heresie; that he thought the very damned in the ende should be saved themselves. *ibid.* p. 77. 2. b. p. 76. 2. b. p. 77.

17. He would confute the Replyer for defending, that the true ioyes of heauen may be perceived in this life. 2. b. p. 207. 207. and yet he saith, that Paul beeing rapt into the third heauen, beheld the very essence of God. 2. b. p. 205. I hope 2. b. p. 205. then he saw the true ioyes of heauen: and S. Paul at that time, had not resigned this life.

18. The Saints shall not see God so perfectly, as he is visible in himselfe. 2. b. p. 204. And yet afterward he saith: 2. b. p. 204. they shall see him in plaine manner, and in perfect measure. *ibid.* p. 205. thus they shall see him perfectly, and yet not perfectly. 2. b. p. 205.

19. None of his elect are with him, during their aboad in this life; otherwise what meant S. Paul to say, I desire to be dissolued, and to be with Christ, if he were with him without dissolution, &c. 3. b. p. 4. yet in an other place, he misliketh that saying of the Replyer: that Christ is saide to be with vs in respect of his Godhead, &c. but we are said to be with him, as our Messiah: as S. Paul saith, I desire to be dissolued and be with Christ: he calleth this assertion, ἀθεολογόν: 2. b. p. 198. and yet in the other place approoueth 2. b. p. 198. the same himselfe. 3. b. p. 4.

20. What shall the simple and vnlearned doe, when they heare those Bibles, which haue beene allowed by publike authoritie of this Realme, and openly read in our Churches these 46. yeares, to be condemned by some Ministers and Preachers among vs, for false, erroneous, and iniurious to the

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Contradictions simply objected

- 3.b.p.46. *the word of God, &c.* 3.b.p.46. And yet he himselfe chargeth the same Bibles with errors in the text, and with blasphemie in some of the annotations. 3.b.p.49.
- 3.b.p.49. 21. He saith, that *Noe was no preacher at all in any other sense, then all other godly men are, namely in doing the works of righteousness*: 3.b.p.109. and yet a little after it followeth: *with this construction the Latine word præco, used by all translatours in that place, doth most fitly agree: which doth properly signifie him, that maketh open proclamation of a thing, as an Herauld or trumpetter: as Alexander called Homer the trumpetter or founder out of Achilles prowes.* *ibid.* p.110. If Noe were in this sense a proclaymer of righteousness, as Homer was of Achilles vature, it was not a mute and dumbe, but a vocall proclayming and preaching thereof: which he denied before.
- 3.b.p.110. 22. *You will neuer prooue, that there was any other descension but this*: he meaneth the descension into hell, whereof he spake immediatly before. 3.b.p.155. And yet afterward he confesseth two descensions: *descensions of Christ in the new Testament are none mentioned, saving these two onely.* *ibid.* p.157. he meaneth the descension from heauen to earth, and from thence to hell.
- 3.b.p.157. 23. Those wordes of the Prophet, (*in thy presence is fulnes of ioy,*) Psal. 16.11. are not meant of the Godhead of Christ, but of the glorie, which his manhood was to receiue at his resurrection. 3.b.p.165. here he confesseth, there was glorie due vnto Christ as God; and glorie, which he receiued as man: but els where he denieth, that there was one kingdome (that is, glorie) due vnto Christ as God, an other, as he was the Messiah. 2.b.p.201.
- 3.b.p.165. 24. He saith, that there is a plaine distinction between the holy Ghost, &c. and Christ, not in person onely, &c. but in nature also, *I meane his diuine nature*: 3.b.p.95. but afterward, he better remembering himselfe, saith: *I distinguish onely the person of Christ from the holy Ghost.* *ibid.* p.96.
- 2.b.p.201. 25. He saith, *mans perfect redemption was purchased by his*

answered, and returned.

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his precious death vpon the crosse. 3.b.p.155. And yet in an other place, he thus writeth: our whole and entire freedome was wrought and effected by our Saviour Christs descentien into hell, and not onely by his death and passion. 3.b.p.143. how could there be a perfect redemption vpon the crosse, without a perfect freedome?

26. You disseemble the Apostles words immediatly following in the same place, let vs proccede by one rule, &c. And yet within a few lines after, he confesseth thus: you speake I graunt of this proceeding by one rule, &c. 2.b.p.12. If the Replyer speaketh of it, how then doth he disseemble it?

27. He denieth that Christ had a kingdome (that is, power, authoritie, glorie) belonging to him as God, and an other, as he is God and man. 2. b. p. 201. And yet these words he hath in an other place: those words of the Prophet repeated by the Apostle (thou wilt shew me the waies of life, &c.) are not meant, as you mistake them, of the Godhead of Christ, &c. but of that glorie, which his manhoode was to receiue at his resurrection and ascension, &c. He here manifestly affirmeth, that there was glorie due to Christ as God, and an other glorie due to his manhoode. But by the way he himselfe grossely mistaketh the Replyer: for those words he referreth not to the Godhead, but to the soule of Christ: for these are his words: to say that Christs soule did not enioy his fathers presence in heauen all the while it was absent from the bodie, is contrarie to the Scriptures, (thou wilt shew me the waies of life, &c.) 3.b.p.162.

Thus this impure imputation of contradictions is returned also vpon the Contradicters owne head. The Scribes and Pharisees shewed themselves more wise, who were ashamed to cast one stone at the adulterous woman, beeing guiltie themselves. And this contentious brabler should haue bene better aduised, then to obiect difference and contradiction vnto others, seeing he agreeth no better with himselfe. That was a wise saying of Theophrastus to a young

Q I

a young

9. Imputation.

Contradictions simply objected

Lib. 2. Offic. c. 8.

Philippic. 2.

a young man that blushed : τοῦτον ἢ ἀρετὴν ἔχει τὸ χρῶμα,
Be of good cheare (saith he) for vertue hath such a colour.
 If this bold outfacer of others, had first blushed at his own
 faults and ouersights, it had beene more commendation
 to him. *Ambrose* saith well : *An eum putabo idoneum, qui*
mibi det consilium, qui non dat sibi, & mibi eum vacare cre-
dam, qui non vacat sibi : shall I thinke him meete to giue
 me counsell, that can not giue himselfe, or that he can
 finde leisure for me, that hath no leisure for himselfe : that
 is, to finde his owne faults. It had beene good, if first he
 had viewed the ruines and droppings thorough of his
 owne house, before he had surueied an others. The con-
 tradictions which he hath disperfedly in his contentious
 plea obruded, doe rather shew the humour of contention
 in the wrester, then the spirit of contradiction in the wri-
 ter. Greater aduantage a man can not lightly haue against
 his aduersarie, then the Replyer in this vaine accusation a-
 gainst his (*Contradictor :*) to whome in that behalfe that
 laying of the Orator against *Antonie* most fitly agreeth,
 as if it had beene first spoken of him : *Tameras excors, ut*
tota in oratione tecum ipse pugnaret, ut non modo non cohe-
rentia inter se diceret, sed maxime disuncta & contraria,
ut non tanta tecum, quanta tibi tecum esset contentio :
 were you so witleffe, that thorough your whole discourse,
 you were at oddes with your selfe : so that you did not
 onely vtter things not hanging together, but most diffe-
 rent and contrarie, that you were at greater strife with
 your selfe, then with me?

Imputat. 10. of the pretended falsi- fication of his wordes.

The accusation.

1. He cutteth off those my words, (*much lesse in hea-
 uen, where there is fulnes of ioy*) which follow immediatley,
 and containe part of my reason, &c. 2. b. p. 37. and 3. b. p. 36

2. b. p. 37.

3. b. p. 36.

2. Thou

answered, and returned.

10. Imputation.

2. You conceale my meaning, and corrupt my words: for it is the obiecter, not I, that so taketh it (namely, the soule for the whole person.) 2.b.p.143.

2.b.p.143.

3. You cut off all the first part of my sentence here enclosed, (it is a generall axiome of Theologie among all diuines,) &c. thereby to couer your legerdemaine, least the Reader should see (to your shame) your contemptuous reiection of one common receiued axiome in diuinitie, &c. 2.b.p.120.

2.b.p.120.

4. You clippe my words in the latter: and thus auncient, godly, and learned fathers haue expounded it. 3.b.p.6.

3.b.p.6.

5. What dishonest dealing is this in you, first to corrupt my words, and then to affirme, that I make no opposition betweene Christ and David, saue onely in incorruption, resurrection, and ascension. 3.b.p.41.

3.b.p.41.

6. You clippe my words, in leauing out the Antecedent, whereof this reading is a consequent, &c. 3.b.p.58.

3.b.p.58.

7. After your wonted manner, you misreport my words, &c. for these my last words, (turning the humane soule of Christ first into his diuinitie, &c.) are not as I make them any part of that period, where I blame the obiector for confounding the persons of the Trinitie, but are referred to his contradicting of himselfe. 3.b.p.96.

3.b.p.96.

8. Where doe I affirme, (that by the lowest parts of the earth, hell is alwaies signified) but that it is your custome alwaies to charge me falsely. 3.b.p.140.

3.b.p.140.

9. It is denied (say you) that Christs descension in soule to hell, doth more set forth his loue and fauour, then his crosse and passion: you are still forging one falsehood or another against me: for where doe I affirme any such thing? 3.b.p.148.

3.b.p.148.

10. My words are not in that place, as you report them. 3.b.p.150.

3.b.p.150.

11. You still detort and depraue my words, as if you had beene hatched in the nest of the Harpies, &c. the indifferent Reader may see, that I doe not attribute the victorie to Christs descension into hell, but to his blessed passion on the

10. Imputation. *Falsification of his words pretended*3.b.p.154. *croffe.* 3.b.p.154.155.3.b.p.161. 12. *Thirdly it is untrue, when you say, that I make but one degree of Christs exaltation, for I speake onely of his ascending into heauen.* 3.b.p.161.3.b.p.171. 13. *Lastly, touching the Greeke article (τα) I doe not precisely affirme, as you untruly make me, that it doth particularize, & distinguish the parts of the earth, &c.* 3.b.p.171.3.b.p.175. 14. *You still misreport my words, and peruert my meaning, I speake in that place of the diuers glosses, which those of your opinion make, of this descending of Christ, &c.* 3.b.p.175.*The iustification.*

1. **V**Hereas the Replyer vrgeth these words of the (Confuter) *S. Peter mentioneth sorrowes which were loosed at Christs resurrection, &c.* thereby inferring that the Confuter in these words implieth *Limbus patrum*; because those sorrowes (of hell) were not loosed for Christ, but for others: to what purpose should he alledge that impertinent addition, *much lesse in heauen, where there is fulnes of ioy*? for the question is, for whome those sorrowes were loosed: I thinke, he will not say, for any that were in heauen: there is then no iniurie done vnto the Confuter, in the omitting of those words: the Replyer should haue had more aduantage in setting them downe.

2. The Obiecter indeede first saith, that the soule by a *synecdoche* is taken for (*me:*) but the Confuter also hath these very words, *the state of the questiō is not, whether the soule ioyned with the bodie, may be taken συνηδονικός, for the whole man liuing (in which sense it can not be denied, but it is taken in diuers places of Scripture.)* 1.b.p.7. The Replyer then corrupteth not his wordes, but the (Refuter) denieth his owne wordes: and that word *συνηδονικός*, is onely vsed in that place by himselfe, not by the Obiecter.

3. The

3. The whole sentence is this, (*it is a generall axiome in Theologie among diuines*) that the words of holy writ are alwaies to be taken and understood, according to their nature and proper signification, but onely when there followeth some manifest and apparant absurdity: what fraud now or legerdemain is there in omitting of the first clause, which is but a flourish to the sentence, no substantial part thereof? The Replyer was not bound to rehearse all his idle words, but such as were materiall to the purpose. But the legerdemaine that here is, is found onely in the Confuter, who falsely chargeth the Replyer for reiecting of this axiome, whereas he admitteth it: and vpon that ground prooueth these two points; that the words (*shool* and *nephesh*) doe sometime properly signifie, the (*life*, and *graine*) and if they did not, yet by reason of the absurdities and inconueniences ensuing, a figuratiue sense of those words should be acknowledged.

4. To what purpose should the Replyer haue added that clause, *and thus auuncient learned, &c.* seeing the Refuter onely nameth certaine fathers in the margin vpon this point, as *Augustine, Euthimius, Damascen*, but produceth not their testimony; for the hunts-man loofeth but his labour in tracing the hare, vnlesse he finde her sitting in her forme, or can finde her out by her sent: and as wearisome a thing it is to follow the fathers in the large field of their writings, the particular places beeing not noted.

5. True it is, that the Confuter maketh a double *Antithesis* betweene Christ and *Dauid*: a generall betweene their persons, in these words, *thou wilt not leaue my soule in hell* (as he readeth:) and a particular, in his *incorruption, resurrection, and ascension*: which last (the Refuter) calleth the true *antithesis*: The Replyer then had no reason to make mention of that generall *antithesis*, 1. because hee speaketh of the true *antithesis*: which the Refuter himselfe saith, doth consist in those three points before mentioned: and this he affirmeth, not onely in his simple text, but in

his friuolous marginall notes, that herein the true *antithesis* consisteth, betweene Christ and *Dauid*, in his *incorruption, resurrection, ascension*. 2. Neither will his generall *antithesis* helpe him, which hee saith is not betweene the *soule of Christ, and the soule of Dauid*, but betweene their *persons*. 1. b. p. 19. But the Replyer giueth an instance in the soule of *Dauid*, that it neither *was at all in hell, nor yet left there*, as likewise Christs was not; and therefore therein the *antithesis* was not.

6. The whole place is this: (*if by flesh you vnderstand the humanitie, and by spirit the diuinity,*) you must read the text thus: *Christ was mortified in his humanity, &c.* What needed here the needlesse repetition of this friuolous antecedent, seeing the very summe and substance of the obiection is expressed? the Replyer laboured for breuitie, to comprehend much in few words; not to speake much, and say little as the Refuter doth, who by loathsome prolixitie wearie the Reader, that hee should not see his *vanity*.

7. The Refuter chargeth the obiector directly with two things together, *ignorantly to contradict himselfe, and erroneously to confound the distinct persons of the Trinity*: and both these he shuffeth vp together: and doe not those words, *you turne the soule of Christ first into his diuinity, &c.* in his collection, as well shew a confounding of the persons, as contradiction? Therefore the Replyer summing the obiection together, missed not an haire breadth of the (Refuters) meaning, if hee vnderstood himselfe.

8. And where doth the Replyer charge him so to say directly? his words are these: *It is euident that the answerer more boldly then truely saith, that by these words (the lowest parts of the earth) hell is alwaies signified: for vnesse he be able to prooue that, he doth but trifle.* Is it not euident by these words, that the Replyer chargeth the Refuter by a disiunctiue speech, that either he must say so, or he doth but trifle?

9. Neither doth the Replyer affirme that hee saith so, but

but whereas the Confuter setteth forth the greatnesse of the loue of the Prince, in not disdainning in his owne person to go down into the prison, where the captiues were: the Replyer denieth (as a consequent of this assertion) that the descension to hell should more haue commended Christs loue, then his death and passion: for if the comparison be not betweene Christs death, and descension, it is impertinent.

10. To what ende should the Replyer trouble himselfe and his Reader with setting downe all his friuolous words: if there were any siluer or gold in them, or matter of worth, they might be deliuered by number, & weight: but beeing as they are, full of drosse, I thought it best to refine them, and not to take refuse and all. I appeale vnto the indifferent Reader, if the very sense of his long periods be not exactly kept, though all his words are not giuen by tale. And he himselfe is the man, that mis-reporteth his owne words: for whereas in the first booke hee said, *here is a plaine opposition of the personall motions of ascending and descending*: now he saith (to mende the matter) *here is a plaine exposition, &c.*

11. These are the Refuters owne words: *The conquest was not obtained and effected by his comming downe from heauen, nor yet by his incarnation, &c. but by his passion on the crosse, and his descension to hell*: wherein now are his words depraued? doth not likewise the Replyer, in propounding his obiection, *ioyne both his crosse, and passion, and his descending to hell together?* But seeing he ascribeth Christs victorie ioynly to both these, is hee not ashamed to say, *he doth not attribute this victory to Christs descension to hell, but to his blessed death and passion?* And doth he not elsewhere say, *that our whole and entire freedome was wrought and effected by our Saniour Christs descension into hell, and not onely by his death and passion vpon the crosse.*

3.b.p.143. There is then no other Harpy here but himselfe, that scratcheth his face with his owne nailes: hee neede

10. Imputation.

Falsification of his words pretended

Philipp. 2.

neede to feare no other talents but his owne, to vse the Orators words; *Num expectas, dum te stimulis fodiam, hac te, si ullam partem habes sensus, lacerat, hac cruentat oratio*: Doe you looke while I should gore you with pricks: if you haue any part of sense, this (your owne) speach doth teare and wound you.

1. b. p. 58.

12. The very words of the Refuter are these: *His ascending beeing but one exaltation, prooueth inuincibly, that this descending was but one humiliation.* 1. b. p. 58. whence the Replyer inferreth, that hee maketh but one degree of Christs exaltation: The first is his owne assertion, without any mis-reporting; the other is a collection vpon his words, without any wresting: for in saying his *ascending was but one exaltation*, he saith in effect, that his exaltation was but one (namely his ascending) and so consequently there should be but one degree of his exaltation. And as by *descending*, he vnderstandeth generally the coming downe of Christ from heauen, vnto the lowest point of his humiliation: and not for the *locall descension onely to hell*: as appeareth by that opinion which he confuteth, of them which vnderstand Christs *descending into the lower parts of the earth*, of his descending from heauen to earth: so by *ascending* in this opposition hee must vnderstand the whole *returne* of Christ from the lowest point of his humiliation, vnto heauen againe: for that *there were not many debasements in Christs descension*, is prooued (saith hee) by the *contrary motion of ascending*, which was but one exaltation, &c. who seeth not, by this inference, that as hee denieth many debasements (i. degrees) of Christs humiliation, so hee denieth many degrees in his exaltation.

13. The Refuters words at large are these: *The article τα, added here to the words (κατώτερα μέρη) which is not alwaies expressed in the Greeke, but commonly when it is put (διακριτικῶς) to particularize some singular or speciall thing, seemeth here plainly to distinguish the parts of the earth in generall, from those notorious infernall parts.*

1. b. p. 58.

1.b.p.58. Now the Replyer abridgeth the obiection thus: *the article (τα) added here doth particularize and distinguish, &c.* Is here any vntruth? seeing these are his owne words, *seemeth here plainly to distinguish: what great difference is there betweene distinguishing, and seeming plainly to distinguish: that tearme of affirming precisely, is his owne, and not the Replyers.*

14. The Refuters words are these: *his ascending being but one exaltation, prooueth inuincibly, that this descending in like manner was but one humiliation.* 1.b.p.58. The Replyer reporteth them thus: *his ascension being but one exaltation, prooueth that his descending likewise was but one humiliation: for ascending (hee hath) ascension, for (in like manner) likewise: and leaueth out inuincibly, the omitting whereof, if it make any thing at all, is against the Replyer. Is he not ashamed now to crie out, that his words are misreported?*

Now this false accuser of falsification, what hath hee gained, but the reproach of a false witnesse? the Scripture saith, *that a faithfull witnesse will not lie:* if hee had dealt faithfully, he would not haue forged such an vntrue & vniust accusation. *Hieron* well saith, *Testimonium pro se, nec Catoni creditum:* that, no not *Cato* was credited in his owne testimonie. And this Refuters accusation hath no other ground but his owne surmise, and bare word. He said well, that beeing asked what aduantage came by a lie to him that made it, *that they shall not bee beleeued when they speake the truth.* And I doubt not, but this fabler shall finde the lesse credit with euery iudicious Reader, hauing so often failed in his accusations. There was an auncient lawe among the Romanes, that hee which tolde a false testimonie, should bee cast in bonds with him against whome hee spake it. And this rewarde shall this false witnesse haue, that hee himselte, as bounde and intangled with his owne false accusation and slander, shall bee deliuered vp to the partie

Prou. 14.5.
μάρτυς ψεύδους
ου σώζεται.

Hieron. ad
Pammach.
aduers. Ioann.
Hierosolym.

A-sop.
τὸ καὶ ἀληθῆ
λίγους, καὶ π
σώζεται.

Qui falsum te-
stimonium dix-
erit, vinciat
apud eum, in
quem dixerit.
Senec. de clam.
lib. 5.

10. Imputation.

Falsification of his words pretended

innocent and accused, as shall now appeare in the returning vpon his head his owne suggestion.

The Recrimination.

1. This falsifier himselfe thus mis-reporteth the Replyers words, and peruerteth his meaning, that whereas he thus writeth; *Some would haue all purged, not the superfluous humors onely, but some profitable parts, &c.* And then a little after it followeth: *But the better sort, desire neither with Herodicus nothing to be purged, nor with Heraclitus, all things to be euacuated and purged: but rather approoue Hippocrates methode, that what is euill may be purged, the rest to be comforted and strengthened.* And afterward al-leading that place of S. Paul, 1. Cor. 5. 7. concerning the *old leauen and new lumpe*: he addeth, *we would not, the leauen, lump of dough, and all to be cast out; but the lumpe to be renewed, the old sower leauen to be reiected.* Now see how this (peruerse mis-construer) plaieith his part: *But the better sort (he meaneth himselfe, and such other) thinke that there (be superfluous humors) which haue neede to bee purged, that the (new sweete) lumpe (of their laicall presbyterie) hath need to be renewed, and the olde sower leauen (of our Ecclesiasticall policie) to be reiected.* 2. b. p. 20. where beside the addition of all those words inclosed in the parenthesis, he chargeth the Replyer, against his owne conscience, and contrary to the words of the Replyer, as beeing an enemy to the Ecclesiasticall policie; who a little before, in the same place, maketh the calling of reuerend pastors and Bishops in it self, one of the profitable parts of the church.

2. Whereas the Replyer thus writeth, *Wee reioyce to heare of your honours Christian consultation for the propagating of the gospel, in planting euery where of good pastors, that the people may be brought from darkenesse of their ignorance, to the light of knowledge, that they bee no longer children in understanding, and as babes and sucklings in religion.* Epist. dedicat. to Limboim. He thus corrupteth his words: *Our people of England (saith hee) for want of good Pastors*

Preface to the
Antilogie.

2. b. p. 20.

Pastors (such as himselfe) *live in darkenes and ignorance, are children in understanding, &c.* 2. b.p. 21. making the Replyer to speake of the people of England in generall, whereas he meaneth onely such places, where good Pastors are wanting, and the word not preached, where the people cannot choose but bee ignorant, and as children in vnderstanding, as God he knoweth. But it seemeth, that this enimie to Gods glory, & the peoples saluation, could be contented, they should live in ignorance still.

3. The Replyer readeth; *But we doe all hope, that this your honourable Session shall rather deserue to be so called: the Falsifier addeth, But we (the wel-willers of Sion) doe all hope, &c.* 2. b.p. 24.

4. Thus also he maketh the Replyer to write: *(that all Ministers that cannot preach, may bee remooued, and such Ministers provided in their roomes, (as heretofore for their zeale and diligence haue been excluded) which haue store of milke in their breasts, & which seeke in peace, and in a good conscience to nourish the people of God (being like babes ready to starue for want of such Nurses.)* All these words inclosed, as the Reader seeth, are added by the Falsifier.

5. The Falsifier thus forgeth: *that hee (i. the King) acknowledgeth the Romane Church to be our mother Church, it is (saith Limbomastix) a foolish conceit, and imagination.* 2. b.p. 28. The Replyer thus writeth; *a foolish conceit & imagination it is, that Rome should bee the mother Church, and Nurserie of all the world: where there is no reference at all to the Kings Maiestie, neither are the words as hee repeateth them: for it is one thing to say the Romane Church is our mother Church, in respect of the antiquitie of the place; because the Romane faith and religion (before it yet declined) did spread into these western parts: & another, that it should be our mother Church, as it now standeth corrupted in religiō: it is one thing to say it is our mother Church, another, that is the mother Church, and nurserie of all the world.*

See before Im-
put. 2.

10. Imputation.

Falsification of his words pretended

6. The Confuter thus forgeth : doth it follow, because I say it ought to be translated, to the spirits which were, & not which are in prison, that therefore they were in hell, and are not, I deny your argument. 2.b.p.39. whereas hee leaueth out this other part of the Replyers argument, or else hee strineth about words.
- 2.b.p.39.
7. He imagineth the Replyer to say, that Christ loosed the sorrowes of hell for others (detained in hell) and that to thinke otherwise is very absurd. 2.b.p.42. whereas the Replyer so affirmeth, not out of his owne iudgement, but vrgeth the Confuter with that inconuenience : and concerning the inference of absurditie, these are his words, and not as he repeateth them ; I thinke he is not so absurd, as to thinke he loosed them for himselfe, who was neuer in the sorrowes of hell after his death. 2.b.p.36.
- 2.b.p.42.
8. You affirme some Popish bookes to haue beene written by Protestants, whereas these are the Replyers words, There are bookes abroad maintaining offensive doctrine, too much declining to Poperie.
- 2.b.p.54.
Preface to the
Antilog.p.9.
9. The Replyer saith, Durand maintaineth contrary to the opinion of the rest: but he thus falsifieth the place ; Durand maintaineth an opinion contrary to (all) the rest: where (all) is added, & the order of the words inuerted.
- 2.b.p.190.
10. You graunt, that these two particles (not) and (neither) doe shew a difference of the clauses, and a diuersitie of matter, whereas these are the words of the Replyer; here these two negatives (no, no,) are used, & yet there is no great difference in these two clauses, &c. nor they shew no great diuersity of matter: he setteth it downe negatiuely, & the other repeateth his words affirmatiuely.
- 2.b.p.163.
11. His glory, victory, and triumph remained (vnaccomplished:) this word (vnaccomplished) is added of his owne.
- 2.b.p.189.
12. That Christ hath 2. kingdoms belonging unto him, one as he is God, and another as he is God & man: but these are the Replyers words, that kingdome whereof Christ promiseth to make the thiefe partaker, is not that kingdome which belongeth to him as God.
- 2.b.p.201.
- 2.b.p.194.
13. The

13. The sorrowes of hell or death, had fastned on Christ: 3.b.p.33.
but the Replyer hath, the sorrows of death and the graue.

14. You most grossely ouerreach your selfe, so prophantly
and unchristianly to censure them, (i. the fathers) to prepare
the way to a most grosse heresie: whereas these are the Re- 3.b.p.76.
plyers words, rather this sense of the place, to interpret it of
the descending of Christ to hell, where the disobedient per-
sons and unbeleeuers were, giueth way, and openeth a most
wide gap to a most grosse heresie. He doth not simply charge 3.b.p.71.
the fathers, or any other, but speaketh onely by way of
comparifon.

15. Your bookes (saith the falsifier) should be in so base
esteeme of all hands, that many would not vouchsafe the
reading of them, &c. nay that the labours of your sacred
wit were onely vsed to beautifie walls: whereas the Replyer 3.b.p.103.
onely hath, bookes were growne into such small request, &c.
and the labours of sacred wits: he speaketh not of his
owne bookes: for he (thanked be God) had no cause to
complaine of his owne, which he doubteth not but will
liue in the memorie of the world more yeares, then his
shall moneths or daies.

16. The Replyers words are these: this phrase is nei-
ther straunge nor vnusuall to say, that Christ went in spirit,
or the spirit of Christ went, seeing Noah went in the spirit of
Christ: which the Confuter corrupteth thus: Christ went 3.b.p.103.
in spirit: that is, saith he, Noah went in the spirit of Christ:
and yet he denieth, that he corrupteth the words: whereas
he leaueth out this clause altogether: or the spirit of Christ
went: which the Replyer insilteth vpon: making these in a
manner all one; that Christs spirit preached in Noe, and
Noe preached in the spirit of Christ. 3.b.p.98.

17. It followeth not (say you) Christ died not the death
of the soule by sinne or damnation, Ergo he can not be said to
haue died in soule: But the Replyer hath, can not be said (a- 3.b.p.84.
ny waies) to haue died in soule: which words (any waies) he
clippeth off.

10. Imputation.

Falsification of his words pretended

18. He chargeth the Replyer to say, that *many of the auncient fathers affirme, that Christ was crucified in his soule*: where he clippeth off the Replyers words which immediatly follow, *that he gaue his soule a price of redemption for our soule*. So he saith not that many of the fathers affirme the first, wherein *Ambrose* onely is produced: but both must be put together.

19. The Replyer saith: *this article of the present tense, beeing here to be supplied, and the sense not enforcing a change of time, doth rather giue to be translated are, then were*. The falsifier clippeth off all that clause: (*and the sense not enforcing a change of time:*) and repeatech the words thus: *because you make a difference betweene the sense of a word (expressed,) and a word (supplied:)* not making any mention, *of the enforcing of the sense*: and therefore all these 14. examples produced by him, wherein the necessitie of the sense enforceth a participle of the time past, as *Matth. 1. 36. 2. 25. 5. 40. They that (were) with him:* and so in the rest, are impertinent: for the sense doth necessarily giue, that it must be vnderstood of the time past.

20. The Replyers words stand thus: *doth he thinke, that these disobedient spirits were in hell, and are not? if he doe not, he trifleth: for the word (were) will helpe him nothing*. Now commeth this deceitfull forger, and thus turneth the sentence: *whosoever thinketh, that those disobedient spirits were in hell, but are not, is a trifler*: whereas the Replyer saith the contrarie: *if he doe not (thinke so) he is a trifler*.

21. He chargeth the Replyer thus to say: *that the bodily death of Christ was not sufficient for mans saluation: yea, that his bodily sufferings made not properly to our redemption*: and because his forgerie should not appeare, he confusedly shuffeleth diuerse places together in the margen, quoted out of *Synopsis*: in the which, no such words can be found. The Replyer saith: *Christs blood we confesse, in Gods omnipotencie to haue beene suffici-*

ent

ent to redeeme vs, though but one droppe had been shed, “
 but it so stood not with the decree and purpose of God. “
 p. 1000. By one part the rest are signified, for if blood be “
 taken strictly, then Christs flesh is excluded, and beside his “
 blood, there issued forth also water: all these were necessa- “
 rie parts of Christs passion. p. 1003. We ascribe the re- “
 demption of our bodie and soule, equally to the sacrifice “
 of his bodie and soule. Againe, it is not affirmed, that the “
 compassion of the soule with the bodie, did not properly “
 belong to our redemption simply, but to that redempti- “
 on, which was to be wrought by the soule. Who seeth “
 not, how shamelesse this Cauiller is, to charge the Replyer
 to affirme that, the contrarie whereof he maintaineth?

22. *Your selfe make three descents of Christ: to the
 crosse, to hell, to the graue: and yet beside these, you make
 three more in an other place: whereas the Replyers words* 3.b.p.162.
*are these, Bernard maketh the same degrees of Christs des-
 cension, which we doe, his descending to the flesh, to the crosse,
 to the graue. He calleth them not three descents, but three* 3.b.p.159.
*degrees of his descension. Now may not his owne words
 with better reason be returned vpon his owne head: If
 you know no difference betweene descension, and the degrees
 thereof, you are ill worthie of those schoole degrees, which
 you haue taken. But concerning himselfe, howsoeuer he
 might goe out master of Art in the croud; for forgerie, rai-
 ling, vntruths, falsifications, and such like, he may well be
 admitted to be a professor. Beside, the Replyer speaketh
 not in that place of descending to hell, but to the crosse.
 Neither in that other place quoted, doth the Replyer* sect.17.
*make three more descents: his words are these, We also
 confesse, that Christ by his death ouercame hell, and shaked
 the powers thereof, that he humbled himselfe to the ignomi-
 nious death of the crosse, and descended from thence to the
 graue, and there continued in the state of the dead till the
 third day: and whatsoeuer els may be comprehended in the
 article of Christs descension. Here are not many descents
 affirmed,*

10. Imputation.

Falsification of his words pretended

affirmed, but diuers senses and explications of one and the same descension deliuered, all agreeable to the Scriptures.

23. *You imagine that Christs soule was deprived of his fathers presence, while it was in hell: but this is his owne imagination: for the Replyers words are these; to say that Christs soule did not enioy his fathers presence in heauen, all the while it was absent from the bodie, is contrarie to the Scripture: thou wilt shew me the waies of life, &c. he speaketh not of the depriving of his fathers presence in hell, but of the enioying thereof in heauen.*

Synopf. p. 1018.

24. *You hold he descended into hell, yea into all the torments, that hell could yeild: whereas the Replyer affirmeth the contrarie in that place: the whole punishment, is the whole kind of punishment, that is in bodie and soule, which Christ ought to haue suffered, though not in the same manner, and circumstance, neither for the place of hell locally, nor for the time, eternally, nor for the manner, sinnefully.*

Math. 7. 12.

May not now this (Momus) iustly beshrew his vnblushing cheekes, and bold face, in accusing the Replyer, of falsifying and corrupting his words: seeing it is so ordinarie a thing with himselfe, to falsifie, peruert, and corrupt the Replyers both sense, and sentences. He little remembered in this leud course, the saying of our Sauour: *what-soeuer you would that men should doe vnto you, euen so doe you to them.* He would be loath himselfe to haue his words thus clipped, and curtalled, chopped, and changed, which measure he hath meated with to the Replyer: who if he had somewhere failed in his sayings, the Confuter might well haue spared him, beeing so vnconscionable himselfe in his doings: and he might haue vsed toward him, that saying of the Greeke Poet: *ὅτε γὰρ οὐ τὰ μὲν ἐπὶ τοῖς μαῖς ἐπαίνειν, αὐτ' ἐγὼ τὰς σὲς τρέπτεις*: *as you dare not praise my sayings, so neither can I commend your doings.* If herein he would haue beene without blame, he should in repeating of the Replyers words haue obserued the same rule, which Seneca prescribeth in citing of authors: *tota inspicienda, to-*

Sophocles in
Aiace.

ta tractanda sunt, per lineamenta sua ingenij opus nectitur, ex quo nihil subduci sine ruina potest: the whole must be looked into, the whole must be handled, the worke of wit is tied together by lineaments, from the which nothing can be withdrawne, without the ruine of the whole. It was therefore an easie matter for this vnderminer, to ruinate the Replyers whole building, in supplanting of it by parcels, and racking and dismembring one peece from another. Wherein he may complaine that he hath bin dealt with, as *Origene* sometime was, who saith, *Alij tractatus nostros calumniantes ea sentire nos criminantur, quae nunquam sensisse nos novimus:* some doe cauill with our treatises, and doe blaine vs to thinke those things, which we know we neuer thought. And so plaieith this (Carchpole) ascribing vnto the Replyer such things as he holdeth not: and sheweth himselfe to be of that number, whome *Hierome* complaineth of: *non meritum stili, sed suum stomachum sequentes*, not following the merite (and manner of the Replyers) stile, but his owne (humor) and stomake.

The II. Imputation, of the forged

falsification of Fathers.

The Accusation.

1. Origene pretended to be falsified.

1. Whereas the Replyer saith, that one bond of faith in the diuersitie of some private opinions, may containe and keepe vs in peace: that same, *unum fidei linteum, quod vidit Petrus quatuor Euangelij alligatum:* that sheete of faith, which Peter saw tied with the foure Gospels in the corners: The Confuter crieth out: he applieth it not, (as you vntreuly report him) vnto the diuersitie of opinions in matters of faith, &c.

2.b.p.108.

S I

2. Who

11. Imputation.

Falsification of the Fathers pretended

2. Who would translate, *cum ligno crucis, in the tree*
 3.b.p.185. *of the crosse.*
 3. He saith, he clippeth Origenes words, because the
 3.b.p.178. Replyer leaueth out (*ferē.*)
 4. So in an other testimonie cited out of Origene, he
 3.b.p.182. saith, that *Origenes words are clipped.*
 5. *The Reader may see, what little care you haue of credit or conscience, thus to abuse so auncient, and learned a*
 3.b.p.188. *father.*
 6. *So an other place of Origene (he saith) is abused in*
 3.b.p.188. *like manner. p.188.*

The iustification.

1. **I**T is well that this (false Accuser) confesseth Origenes sense onely not to be followed, and so graunteth his words to be rightly alleadged. But he applieth it not (saith he) vnto the *diuersitie* of opinions in one particular Church, &c. but that all people and nations whatsoener, without difference of place, or distinction of persons, should be gathered vnto his Church. He would be asked, whence he hath this application: for Origene onely alleadgeth the prophesie of Isai, and the vision of Peter, without any speciall application in that place. And if nations that were at enmitie and of diuers religions, shall be contained in this sheete of faith, much more they which are of one faith, differing onely in some priuate opinions. But he is the man that clippeth and corrupteth Origene: for beside that he translateth ill, as turning the passiue into the actiue, *qua alia nobis figura seruanda est*, what other figure should we obserue, for, what other figure is to be obserued of vs: which I would not note, but that he is so captious in other places, to finde fault with the Replyer in the like, to shew his grammar learning: he also englisheth, *simul ire ad pascua, to feede together*: which signifieth, *to goe together to the pastures*. He leaueth out also a whole clause, *eorumq; fratres simul pascuis vesci*, and their young shall eate straw together.

The vnlearned
 Confuter him-
 selfe clippeth
 Origene.

3.b.p.107.

2. Had

2. Had malice so blinded him, that the Replyer translating, in the tree of the crosse, he could not consider, that it might be the Printers fault, to set *cum ligno*, for *in ligno*, especially seeing in the printed copies of *Origene*, it is in *ligno*: as, in an other place he saith, *principatus traducti & triumphati in ligno*, the principalities were traduced, and triumphed vpon in the tree. tract. 3. in *Matth.*

2. *Origenes* words are these, *inuenimus quia nunquam fere in sanctum quis locum descendisse legitur*: we shall find, that neuer (almost) any is said to descend into an holy place: hereupon he taketh this exception, because this word *fere*, (almost) is omitted by the Replyer. A doubtie exception sure. But is *Origenes* sense any thing chaunged by the omission of that word: nay, is not his sense made more full to the Replyers purpose, by the supplying of that word: for is he so ignorant in his owne grammar learning, that he knoweth not, that *fere* is sometime a word of vniuersalitie: if he had consulted with *Calepine*, he could haue told him, that *fere* is otherwhile taken for *semper*, for alwaies, as he sheweth out of *Cicero*. And that it is so taken here, it may be gathered by the sentence going before, *observandum est, &c. quomodo in singulis (quibusq; locis) ascendere dicatur & descendere*: it must be observed, how in (euery) place, it is said to ascend, and descend: so then in the next sentence, (*fere*) almost, is taken in the same sense that (*quibusque*) euerie, is in the former.

4. The place cited out of *Origene* is this: *si quis mente & cogitatione descendit in abyssum, &c.* if any man in thought and minde descend to the deepe, thinking Christ there onely to be contained, as though it were all one, and alike to call him from the dead, &c. *Origene*, he saith, is here abused, because he speaketh not of Christs humanitie, but of his diuinitie, his words also are clipped. First, the Replyer onely alleadgeth *Origene* in this place for the meaning of this phrase, to descend to the deepe: which he sheweth out of his owne words, *quasi simile sit revocare Christi*

Memini in eum
sermonem inci-
dere, qui tum
fere erat in o-
re. i. semper.

3. b. p. 182.

11. Imputation.

Falsification of Fathers pretended

The Confuter
himselfe proo-
ued a corrupter
of Origene.

sum à mortuis, ita subiungit, hoc est Christum reducere à mortuis: as though it were alike to call Christ from the dead, he adioyneth thus, that is, to bring Christ againe from the dead. He euidently sheweth, that to descend into the deepe, and to bring Christ from the dead, is in a manner all one: whether he speake of the diuinitie or humanitie of Christ, concerneth not the vse of the phrase. Secondly, the Replier leaueth out the latter clause, *ita subiungit, &c.* partly, because the same in effect was saide in the former wordes, partly, supplying it by an &c. for breuitie sake: which clause beeing added, maketh the Replyers collection more strong, and full, and therefore it was not omitted of any fraud. Thirdly, he himselfe is the man, that corrupteth Origene: for whereas Origene thus rehearseth the Apostle, *therefore the iustice, which is of faith, saith thus: say not in thine heart, who shall ascend into heauen*: he turneth it, *say not in thine heart, who shall descend into the deepe*: & thus corrupteth both the Apostle, & Orig. that citeth him.

5. Origene is alleadged by the Replier, to vnderstand Christs descension sometime of his comming downe from heauen to the lower parts, in these words: *Paulus quoniam descensionis Christi mysterium predicat, &c.* Paul because he preacheth the mysterie of Christs descension into hell, he named the deepe, as of one comming from the higher to the lower parts, &c. Could any thing be spoken more plainly? what vnshamefast dealing then is this, or what meaneth this bold fac'd fellow to lay, that Origene speaketh not a word of any of the former fictions (he meaneth belike, the mysterie of Christs descension, whereof the Replier entreateth) but onely of the length, breadth, and height of Noahs Arke: And that by the higher parts, he vnderstandeth the heauenly, by the lower, the earthly, (which is an other thing, that he cauilleth at) it is euident by the words following in the next sentence: *de terrenis & humilibus ad cœlestia & excelsa conscenditur*: frō terrene and low things, it is ascended to heauenly, and high. He himselfe also clip-
peth

peth Origen here: for whereas Origen thus reciteth the Apostle, *ut sciatis, quæ sit longitudo, & latitudo, &c.* that yee may know, what is the length, breadth, height, and depth; he leaueth out (breadth.)

3.b.p. 188.

6. In the sixt place cited out of Origen, the Replyer abridging his testimony in those places, for the which hee is not alleadged, leaueth out in diuers clauses, *in cælum, de cælo, in cælo*, into heauen, from heauen, in heauen; and not onely these words, but a whole sentence is omitted: *qui nō rapinam arbitratus, &c.* which thought it no robbery to bee equall to God, but made himsele of no reputation, taking the shape of a seruant: that he might hasten to that part of the sentence which is vrged; *our Lord descended not onely to take care of us, but to beare our infirmities.* If hee can shew any word of moment for that purpose, wherefore Origen is produced, to be omitted, let him crie out, that Origen is abused. And doth not Origen himsele abridge his owne words, when in the next sentence hee saith, *cum descendit*, when he descendit, omitting, *de cælo*, from heauen. And how chanceth it, that he could not see his owne fault; cutting off this whole clause, *astiterunt (inquit) tres viri super eum*: three men (saith he) stood by him: which followe immediatly after those words, *as we haue declared before.* It is a fond part of him to spie a mote in another mans eie, when he seeth not a beame in his owne: to complaine of curtalling of words, when he clippeth off a whole sentēce.

The Confuter
clippeth
Origen.

3.b.p. 188.

2. Other Greeke Fathers pretended to be falsified,
Athanafius, Cyrillus, Chrysostome.

The accusation.

1. That Athanafius words are not truely alleadged, & that the Replyer goeth about to make him contrary to himselfe.

3.b.p. 125.

2. For S. Cyril (saith the Confuter) I find no such thing in the place quoted by you, but those words in the 49. chap. v. 9. after, beeing in effect the same with the other, hee most plainly expoundeth of Christs locall descension to hell.

3.b.p. 123.

S 3

3. Chryso-

11. Imputation.

Falsification of Fathers pretended

3. Chrysostome in the same place saith plainly, that both
 3.b.p.124. *Dives and Lazarus were apud inferos, in hell.*

2. The iustification.

Athanas. epist.
 ad Epictet. apud
 Epiphani. heres.
 77.

1. *Athanasius* words truly alleadged are these: *nunc vero ipsum quidē verbū iuit ad predicandū, corpus autē syndone inuolutum deposuit Ioseph*: now the word it selfe went to preach, but his body wrapped vp in a linnen cloth, *Ioseph* laid vp, &c. Is he not ashamed to denie that *Athanasius* said the diuine nature went and preached? for was not the word his diuine nature. Nay, doth not hee falsely alleadge *Athanasius*, that hauing cited an impertinent sentence out of him tenne lines long, breaketh off at these words, *nunc vero ipsum verbum, &c.* for the which he was produced, and passeth them ouer in silence, as though no such words were there to be found?

The Confuter
 mangleth *Athanasius*.

2. These are the very words of *Cyril*, vpon the 49. cha. of *Isay*, v. 9. *His qui in vinculis & catenis suorum peccatorum constricti erant, &c.* to those which were tied in the bands and chaines of their sinnes, he cried out, come forth, which were conuersant in the darkenesse, and the mist of their minde, &c. those he bid to be lightened, and to come to the light, and to open the eies of their minde, &c. Seeing he confesseth these words, *Isay*, 49. v. 9. to bee in effect the same with the other, *Isay*, 42. v. 7. how was he blinded that he could not trace out *Cyril* there? but this his ignorance in the Fathers, sheweth that hee gathered vp other mens scrapings, and trusted not to his owne reading. And whereas he citeth another place out of *Cyril*, to shewe the meaning of the prophet *Isay*; there, though some allusion and reference be made to that place of that Prophet, yet is it not quoted by name, nor of purpose interpreted. But what did he meane himselfe, in reciting of that sentence, to leaue out this whole clause? *quiddam etiam diuinus Paulus dixisse videtur, &c.* and diuine Paul also seemeth to haue said somewhat of the word of God, and his soule, according to the vnion of dispensation: which whole clause, omitted

The Confuters
 ignorance in
 the fathers.

De rect. fid. ad
 Theodos.

Cyrillus curta-
 led.

omitted by him, followeth immediatly after these words:
and this Peter also declareth, &c.

3. Concerning *Chrysostome*, they are his words; *Paradisus pauperis, sinus Abraha*, Abrahams bosome was the poore mans Paradise: whence the Replyer inferreth, that in his opinion Christ went not to hell, but to Paradise: what *Chrysostome* saith beside in that homily, is not the question, but whether he hath these words; which if hee haue, what impudent and brazen face dealing is this, to cry out here of illiterate and irreligious dealing? true it is, that he saith that *Abraham* was (*apud inferos*) because *Christ* was not yet risen, that should bring him to Paradise: Seeing then *Chrysostome* saith in the same sermon, that both *Abrahams* bosome was Paradise, and that hee was not yet in Paradise himselfe, it is cleare, that he taketh Paradise in a double sence, and maketh two kindes of Paradise, one *in inferno*, beneath, or belowe; another, in heauen aboue: *in inferno*, cannot signifie hell, for he putteth these two together, *quicumque in inferno est, & in regno caelorum est, &c.* He which is in the infernall, or inferiour place, and in the kingdome of heauen, I cannot tell, whether hee can haue pitie: where Paradise is, and the kingdome of heauen is, there is not hell. Therefore when he saith, that *Abrahams* bosome was the infernall or inferior Paradise, and yet hee himselfe not in the superior or heauenly Paradise, he meaneth nothing but this, that by the resurrection of Christ, there was an accession of ioy, and of greater blisse & glory to the holy Patriarchs departed: for hee also saith, *Omnes in illius sinu ire festinemus*, Let vs all make haste to go into his bosome: the faithfull that now depart, doe not presently enter into the fulnesse of that ioy, which they shall haue in the resurrection; but they goe also to *Abrahams* bosome, vnto a place of heauenly ioy and rest, where they expect the consummation and perfection of their glory at the resurrection of their bodies. There is another place in that homilie, which this (blinde busie-body) would not see:

see: *Abraham nec dum erat in Paradiso, quia nec dum Christus intraverat cum latrone*: Abraham was not yet in Paradise, because Christ was not yet entred with the thiefe: But Christ as God entred not into Paradise, beeing neuer out of Paradise: therefore his meaning is, that Christ entred in his soule into Paradise, and the thiefe with him.

3. Ambrose pretended to

be falsified.

The accusation.

- 3.b.p.20. 1. Saint Ambrose is no lesse iniuriously handled by you.
- 3.b.p.20. 2. The other place you corrupt shamefully, &c. S. Ambrose speaketh of no such matter, as you would make your Reader beleene.
- 21.
- 3.b.p.22. 3. Another place maketh as clearely against you, as nothing more.

The iustification.

1. Ambrose is produced, who expoundeth Christs descending into hell, of the presence of his diuine power: *Abyssum opinione si penetres, &c.* If thou in thought wilt search into the deepe, you shall see also Iesus worke there: these are the very words of Ambrose: *here is no mention* (saith this dreaming Confuter) *of Christs personall descension into hell, but of the powerfull operation of his godhead.* As though the Replyer to that ende alleadged not Ambrose, that he expoundeth the descension of the presence of his diuine power; for he said immediately before, *descende verbo in infernum*: descend not (in the word, as hee drawleth it out) but with the word into hell: for to say (in the word) hath no sense. And what calleth hee a personall descension? he would haue said *locall*, for I hope he will not appro-

appropriate Christs person to his humane nature: when our Sauour saith, *No man hath ascended up to heauen, but he that descended from heauen, &c.* Doth he not speake of his personall descension, and the powerfull operation of his Godhead together: how then without any learning or iudgement, doth he here distinguish them? And if *Ambrose* be iniuriouly handled by any, it is by himselfe, that leaueth out this whole sentence: *etenim si ascenderis in celum, &c. for if you ascend into heauen, Iesus is there: if you descend into the deepe, he is present:* which sentence followeth immediately after these words, *Descend with the word into hell, Iesus is there.* Ioh. 3. 13.

2. In the second place, he saith *Ambrose* wordes are clipped, and corrupted: because whereas *Ambrose* delivereth two senses of those words, *Psal. 139. 15. My substance was in the lower parts of the earth:* the one of the beeing of his soule there, to set at libertie the soules of the deceased: the other of the presence of his diuine substance, the first is omitted. But, 1. the question is not here, whether *Ambrose* held the locall descension of Christs soule to hell, but whether he sometime vnderstand not the beeing of Christ there, of the presence of his diuine power: which is so euident, that this wilfull gaine-sayer confesseth it: to what ende then should the Replyer alledge that part, which was impertinent: 2. if the first part of the sentence be added, it maketh not for his opinion, vnlesse he say with *Ambrose*, *that Christ wrought in hel, to set at libertie the soules of the deceased.* 3. this sentence was not fraudently cut off, but supplied by an, &c. 4. But what if he himselfe prooue the clipper: for he skippeth ouer this whole sentence, *denique ad diuinam substantiam, &c. and that the diuine substance is here understood, the words following declare; thine eyes sawe mine unwrought substance, that is, the vnmade and vcreated word.* Ambrose cuttallied.

4. Hierome pretended to be falsified.

The Accusation.

1. The like dealing you vse with S. *Hierome* misquoting the place, and misapplying the words: for it is not in his Epistle to *Fabiola*, the argument whereof is *de veste sacerdotali*, as you note beeing the 128. but in his epistle vnto *Marcella* beeing the 130.
lib. 2. p. 72.

2. Whereas the Repiyer alleadgeth *Hierome*, who vnderstandeth by *prison* spoken of in *Esai*, 42. 7. the bandes of sinnes and errors: the Confuter, to make the Reader beleue, that there is no such thing in *Hierome*, supposeth an other place out of him, where he should say, *that Christ descended to hell, where the rich man was.*
3. b. p. 122.

3. *Valerius* also beeing cited, whose epistle to *Ruffinus* is found among the works of *Hierome*: he saith, *the author, whence he had them, (for I can not finde it) hath not the words, as he reported them: but thus, reprobata est fatui vox tanquam anseris inter olores.*
2. b. p. 27.

The iustification.

1. That saying of *Hierome*, beeing alleadged rather for exornation, and accomodation onely to the present purpose, then produced for any praise or confirmation, required not such an exact quotation of the place: the saying is this: *other matters, which you desire to know, let vs conferre of together in presence, that if we be ignorant of any thing, where is neither witnes nor Iudge, it may die in a faithfull eare*: what if the place had not beene quoted at all, the matter had not beene great: this allegation beeing as of a sentence, not of a testimonie: as he to the same purpose citing a sentence of *Augustine*, vseth no other quotation but this, *as Augustine saith some where.* Neither is the mistaking of the place such, as he proclaimeth: for the epistle
3. b. p. 89.

pistle to *Marcellus* is of the same argument with the other to *Fabiola*: treating also *de veste sacerdotali*, namely of the *Ephod*.

2. First, *Hierome* vpon those words of the Prophet, *Isai* 42.7. *That thou maist bring out the prisoners from the prison*: thus writeth, *funibus peccatorum unusquisq; constringitur, &c.* Every one is tied with the coardes of their sinnes: and those which sit in darkenes, he interpreteth, *qui in erroris nocte & caligine versabantur* which were conuersant in the night and darknes of error: the very like interpretation, and in the same wordes he giueth, of the like place, *Isa.* 49. 9. all which is deceitfully concealed by this Cauillous wrangler. Secondly, who told him, that *Hierome* hath such a saying vpon the 14. chap. of *Isai*: some other mens notes deceiued him, for there I finde it not. And if he will haue *Hierome* to write, that *Dominus descendit ad infernum* (*locum suppliciorum & cruciatuum*) in quo videtur *Dives purpuratus, ut vinctos de carcere dimitteret*: that our Lord descended to hell, a place of punishment, and torment, where the rich man cloathed in purple was seene, to dismisse the prisoners out of prison: then is a great error laid vpon *Hierome*, that some were deliuered out of hell, where the rich glutton was tormented: contrarie to the Scripture it selfe, *They which would goe from hence to you, can not, neither can they come from thence to vs.* *Luk.* 16. 26.

A great error
laid vpon *Hie-*
rome by the
Confuter.

3. This Trifler sheweth his great learning, and deepe reading, that could not finde out *Valerius* epistle to *Ruffinus* in the 4. tome of *Hieromes* workes, whence the Replyer taketh that sentence: and that it may appeare in deede, who is the liker that gagling cheate, he will take vpon him to gesse at the authors words, though he know them not. Now that his ignorance may fully be displaied, *Valerius* words are these: *reprobata est fatui vox anseris*: the gagling of the foolish goose is condemned: and a little after follow the other wordes, *ea tamen Senatores docuit urbem*

The Confutes
ignorance in
the fathers.

11. Imputation.

Falsification of Fathers pretended

The Raylers
immodest term
of goose, retur-
ned home to
the fall.

Virgilius.

Ovidius.

Uech. 17. 13.

Philemon.

servare ab incendio: yet the goose taught the Senators to save the cite from the fire: but those words comming betweene, according to the saying, a goose among swannes, which should have beene enclosed in a parenthesis, are inserted by the Replyer, not borrowed from the author. Now, because this (gagling mate) sporteth himselfe, in retorting that by-word vpon the Replyer, *anser inter olores*, a goose among swannes, and so after his unmannerly fashion, thinking he hath his schoole-boyes in hand, calleth him in plaine tearmes, a goose: this his addle goose egge, which he hath brooded, shall be broken vpon his owne face. Though with *Valerius* the Replyer thinketh not scorne, in comparison of *Ruffinus*, and such graue and wise men, as he writeth vnto, to be counted, (*tanquā anser inter olores*) yet it becommeth not such an *anser*, so to gaggle at him, that would be ashamed, if he were not worthie to goe for an *olor*, among such *anseres*. But the Replyer is contented for this time, to goe for an *anser inter olores*: as the Poet saith, *digna sed argutos inter strepere anser olores*; though a goose, yet meete to make a noise among swannes: and the Rayler shall be a counterfeit swanne: but I feare me such an one, as *Valerius* speaketh of: *for san cum Senatoribus intelliges, quod tibi organizent olores interitum, & anser salutem strepat*: it may be you shall perceiue with the Romane Senators, that the swannes sing your baine, and the goose gagleth health: for the propertie of the swanne is, to sing before her death, as the Poet elegantly saith, *cantator cygnus funcriis ipse sui*: the swanne doth celebrate her owne funerall. So, beside that this glossing flatterer, which with the false Prophets, would sow pillowes vnder all arme-holes, and sing a song of securitie: he hath in his gagling pamphlet in this one propertie imitated the swanne, to sing out his owne shame and confusion; in all others parts bewraying his *anserine* follie: for as he saith, *ἐν τρισμυρίας ἀλώπεκας τις συναγάγοι μίαν ἔρπον ἀπαξάπασιν ὀφείται*: if one should gather 30. thousand foxes

answered, and returned.

II. Imputation.

foxes together, he shall finde the same nature and disposition in them all: so one goose differeth not from another in gagling and creaking.

5. Augustine pretended to to be falsified.

The accusation.

1. Augustine much misused & corrupted: for he saith, *si quid aliter sapio, &c. Limbom.* readeth *si quid erraueris.* 2.b.p. 13.
2. The place of Augustine mis-quoted, the third book for the second: some of his words are cut off, some mistranslated. 2.b.p. 166.
3. To translate (*trophæum*) a deuise or policy, is but your owne politike deuise: the crosse of Christ is rather called *trophæum*, because it was the ensigne and monument of his victory. 2.b.p. 189.
4. S. Augustines words falsely translated, and corrupted, for *triduo illo corporea mortis*, is not three daies by his bodily death: but the three daies of his bodily death. 3.b.p. 2.
5. You corrupt Augustines words, turning blasphemy, into error. 3.b.p. 74.
6. These words of Augustine, which are the two waies, whereby the soule can be said to die; you cut off. 3.b.p. 84.
7. S. Augustines words you alleadge corruptly, by leaving out halfe of the sentence. 3.b.p. 91.
8. His other words to the same purpose, whereof, as your manner is, you take but a piece, are these, &c. 3.b.p. 115.
9. S. Augustines words untruly alleadged, for you leane out the word (*forte.*) 3.b.p. 128.
10. S. Augustine clearely against (*Limbom.*) in the place alleadged by him. 3.b.p. 189.
11. And because the Replyer saith, *Why may wee not as well expounde Christs descending into hell with Ambrose, of the presence of his diuine power, as* 3.b.p. 20.

11. Imputation.

Falsification of Fathers pretended

with *Augustine his ascending up to heauen?* The disgracefull Confuter thus insulteth; *Where doth Augustine expound Christs ascending up to heauen, of his diuine power? dare you upon your owne bare worde, without any prooffe or shewe of reason, so contumeliously traduce so holy a man, as an ouerthrower of an article of our Creede? for you quote no place, neither will any Christian man beleue, that euer he dreamed of any such exposition.*

The iustification.

1. For further and full satisfaction herein, I referre the Reader to the 3. Imputation of vntruths. *Iustificat. 5.*

A grosse ouer-
sight in the
Confuter.
3. b. p. 19.

2. The mis-quoting of the figure of 3. for the figure of 2. is no such ouersight, which might escape the Printer, as wel as the Author; seeing there is as wel the 3. as 2. booke *de doctrin. Christian.* But that is a more grosse ouersight in this blinde Confuter, in quoting the 28. homilie of *O-rigen vpon Iosua*, whereas hee wrote but 26. in all: those words omitted, (*spem atque charitatem, &c. hope and charity, which we handled in the former booke*) were impertinent to the matter in hand, and therefore it was not necessary to alleadge them: for the translation, the Replyer englisheth, *in ijs, quae aperte posita sunt, &c. in those places, &c.* the Confuter englisheth, *among those things, which are plainely set downe in Scripture, all those things which containe faith and manners are found.* Now I pray you (Sir Grammarian) is not *in ijs*, better translated, *in those*, then *among those*: retaining then the proper signification of the preposition? whether is better supplied, *in those places*, or *in those things*? for to say *in those things*, all those things are found, &c. beside the vaine tautologie, it includeth absurditie, that the same things should be both the continent, and the things contained: wherefore his meaning is, that matters concerning faith and manners, are handled in the plaine and perspicuous places of Scripture.

3. An-

3. *Augustines* words are these, *trophæo suo diabolus victus est*, The diuell was overcome by his owne deuise: the word is not referred to Christ; for then hee would haue said, *trophæo eius*, not *suo*: hath hee, professing himselfe a Grammarian, forgotten his Grammer rule, *sui & suis reciproca sunt*? And in another place *Augustine* sheweth more plainly, that he referreth this word to the diuell: *diabolus trophæo suo victus est, exultauit, quando mortuus est Christus*: The diuell was overcome by his owne policie, he reioyced, when Christ died, &c. and was overcome by Christs death: He calleth the death and crosse of Christ, the diuels *trophæum*, because hee supposed to haue vanquished Christ by putting him to death: if now *trophæum* be taken in the vsuall sense, for a monument or ensigne of victory obtained, as hee would haue it, his translation will containe blasphemie; that the crosse of Christ was the monument of the diuels victorie: therefore how could it be more fitly translated, then *deuise*, or *policy*? the diuell supposed, or intended to set vp Christs crosse, as a triumphant pillar, but hee was ouer-wrought in his owne deuise.

The Confuter
hath forgotten
his Grammer
rule.

Serm. 174. de
Tempor.

4. The words of *Augustine*, *triduo illo corporea mortis apud inferos custodia mancipari*: the Replyer translateth thus; to be kept in hell three daies by his bodily death: the Confuter thus; to be kept in bondage in hell the three daies of his bodily death. Who seeth not, that the sentence hauing no distinction comming betweene, will beare both these translations? if *corporea mortis*, bee ioyned with *triduo illo*, the latter, if it be put to *custodia*, the former: but it is an harsh speech, that Christs soule should be said to be kept in bondage three daies in hell, for it was not there in bondage at all; but in the graue his body might be said to be in bondage, during that time, because it was vnder the bands of death, which Christ loosed, as Saint Peter saith, Act. 2. 24. And *Dauid* saith in the person of Christ, The sorrowes, or cords of the graue (for the word *cheblee* signifieth.

sieth both) *ooke hold upon me* : therefore the former reading yeildeth the safer sense. See more hereof, *5. imput. iustificat. 1.*

5. The Replyer there citeth no testimonie out of *Augustine*, but onely conformeth and applyeth his sentence, with the qualifying of one word, to his purpose: This captious controller taketh greater liberty himselfe, in the next page following; for citing a place out of *Augustine*, to make it serue his turne, he inserteth these names, *Arrius, Eunomius, Apollinaris, and Athanasius, Epiphanius, Fulgentius*, making *Augustine* to bring them in, whereas *Fulgentius* was after *Augustines* time : what reason had hee to finde fault with another for straying a goat, whereas himselfe swalloweth a Camel?

6. The addition of that clause was not necessary, and therefore the Replyer for breuities sake omitted it: hee vseth not with long and impertinent periods to weary his Reader, as this palfrey-man posseth often out of the way, till he hath lost both it, and himselfe. That which is alleadged out of *Augustine* sufficeth to shewe his iudgement, that the soule cannot be said to bee quickened, because it cannot die: but what reason had he to translate, *quibus diabulus de causis, &c.* which are the two waies: he that translateth *causa, waies*, sheweth that he was neuer well wayed himselfe.

7. The point there handled is, how Christ is said to be quickened in the spirit: therefore the Replyer omitteth the former part of the sentence; *Mortificatus carne, &c.* Hee is said to be mortified in the flesh, because hee died in the flesh onely: for the question is not, how hee was put to death in the flesh: and then he beginneth the sentence, *at uiuificatus spiritu, but he was quickened in the spirit, &c.* But whereas the Replyer here by flesh, vnderstandeth Christs humane nature: how can this sophisticating Sophister infer, that he meaneth *his soule and body*: for is there no difference between his *humane nature*, and his whole humane nature?

nature? as is your logike, such are your conclusions.

8. What an absurd fellow is this, that will not allowe a sentence to be taken out of a Father, but one must hale in that which goeth before, and cometh after, beeing not to the purpose pertinent: the question beeing about the varietie of copies; *Augustine* giueth two rules, that the more must bee preferred before the fewer, the Elder before the newer: and thus much was sufficient to be cited out of that place. But what meaneth himselfe to corrupt *Augustine* by a false translation? whose words rightly translated are these: *hoc modo querunt, &c. by this means they search, which would find out in the holy Scriptures, confirmed with so great authority, what moueth them: hee translateth thus; this course they take, who doubt of any thing in holy Scriptures, confirmed with so great authoritie.*

9. As before he quarrelled about the omission of (*fere*) in a place of *Origen*, loc. 3. so now for leauing out (*forte*.) It seemeth he wanted matter, when thus he hunteth after words. Hee is a furious man, that will begin a fray vpon a word; and it is a quicke fire, that wil flame out straight vpon a sparke: if he had read that sentence of *Hierome*, *Difficile est alienas lineas insequentem non alicubi excidere*: it is an hard matter for one that followeth anothers lines, not sometime to misse: hee would not haue stumbled at a strawe. But *forte* is a particle of doubting and vncertaintie, saith he, & sheweth he did not resolutely pronounce, &c. And will you speake this of your Grammer skill, that (*forte*) is alwaies vsed as a particle of doubting? I much doubt of that: for sometime, if you will giue credit to a good Latinist, it is vsed for exornation: sometimes it is a word of attention, & deep consideration: as *Jonathan* saith, *si forte, if perhaps the Lord will worke with us*, 1. Sam. 14. 6. he doubted not of it, but with an earnest desire and attention waited vpon God. And so is it here vsed by *Augustine*, as a note of more deepe consideration: so that the omission of it, doth most disadvantage the Replyer.

3. b. p. 117.

Hieron. Pam-
mach.Ioan. Godscalcus obseruat.
ling. latinæ.

10. And how proue you, that *Augustine* is against the Replyer in the place alleadged? his words are these: *Hæc terrena vita, &c. This earthly life, where flesh and blood is, if it be compared to that, is the lower part, or hell, &c. Augustine* is alleadged, to shew that the earth is called the lower part in respect of heauen: let him shew now, how *Augustine* maketh against him in this very place: forsooth, because he maketh mention afterward of Christs descension to hell: as though the Replyer were ignorant of that; for doth he not directly confesse, that *Augustine* in the words following seemeth to incline to the opinion of Christs descension to deliuer the Patriarchs. 3. b. p. 186. But this Trifler was to giue instance of this place here alleadged, therefore he doth but palter, and still beateth the bush where the bird is not: and so as *Hierom* well saith, *Manum peteris, & pedem porrigis, You are asked your hand, and you stretch out your foote.*

11. 1. As the godhead in Scripture is said to descend, *Iohn 3. 13. None hath ascended into heauen, but he that descended, &c.* So God is said to ascend, *Gen. 17. 22. God ascended vp to Abraham:* where the same word *gabalah* is vsed, which is applyed to Christs ascension, *Psal. 68. 18.* 2. And so *Augustine* expoundeth that place also, *Iohn 3. 13.* of Christs ascension and descension according to his godhead: for these are his words in the same epistle, 57. which is cited by the Confuter vpon that place, *none hath ascended, &c. secundum hominem, &c. According to man he was in earth, not in heauen, where he now is, when he said (none hath ascended, &c.) although according to that, hee was the sonne of God, hee was yet on the earth, and was not ascended into heauen.* Here he vnderstandeth Christs ascension and descension, as he was God: 3. Neither is this to denie his ascension, as hee was man, and so to ouerthrowe an article of the Creede, for then he hath made a good argument against himselfe; that because Christ is there said to descend from heauen in his deitie, therefore it followeth,

eth, he descended not in his humanitie. 4. Nay then hee himselfe ouerthroweth an article of the Creed, that confesseth the ascension and descension there spoken of, to be diuers from that mentioned by S. Paul, Ephes. 4. 9. and to be meant of the deitie of Christ. 3. b. p. 172. 173. Now sir, to returne your owne words, though it belongeth not to a Christian mans beliefe, what *Augustine* writ or thought to or fro: yet I hold him no reasonable man, that hearing *Augustines* owne words, will not thinke he spake of one kind of ascension and descension of Christ in his godhead, (though properly the godhead neither ascendeth, nor descendeth.) But he is no good Christian, that the Scripture so speaking (that God ascended) will not beleecue it: and so in effect, hee prooueth himselfe no good Christian, if hee deny that Christ is said in Scripture to ascend, as hee is God.

6. Other Authors pretended to be falsified.

The accusation.

1. These nine words (of *Bernards* sentence) are left out by you; and so we shall alwaies be with the Lord. 2. b. p. 198.
2. *Bellarmino* (he vnmanly saith) you haue belied now the second time: for leauing out this clause, for the enlightning of the Fathers with the vision of God. 2. b. p. 190.
2. b. p. 196.

The iustification.

1. *Bernard* is produced by the Replyer to shewe the difference of *Christs* beeing with vs, and of our beeing with Christ: the sentence is this; *Christ is with vs at all times to the ende of the world: but when shall we be with him? when we shall be taken vp, and meete Christ in the ayer: thus farre*

II. Imputation.

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Bernard is alleadged; then follow those words, which hee crieth out are omitted, and so we shall alwaies be with the Lord. And why might not these words be spared, seeing sufficient was alleadged before for prooffe of that difference? and if these words be supplied, they make more fully to the Replyers purpose, and therefore this exception of omission is friuolous. But it is strange, that hee dare object this, seeing in the same recitall of *Bernard*, hee cutteth off a long period himselfe: for after those words, *who could persist in it without him*, followeth this sentence: *omne gaudium existimemus, &c.* let vs count it all ioy, when we fall into diuers tribulations my brethren, not only because wee must through many tribulations enter into the kingdome of God, but because the Lord is neere vnto those that are of a troubled heart: one saith, &c. then follow the next words, *If I shall walke, &c.* All these lines are left out by this pitifull Confuter, p. 198. who doth most of all confute himselfe. A shame it is for a man to bee so senselesse, to reprocue another for omitting a few words, and those not necessarie, himselfe skipping ouer diuers lines.

The pitifull
Confuter ta-
keth himselfe
by the nose.

2. I see it goeth neere to him, that his graund master is touched, that he so bestirreth him, in giuing the lie, after his rude manner. But it shall presently appeare, that none here hath tolde a lie but himselfe: So that according to the law of *Honorius*, the penaltie of slander, is the equalitie of punishment: the brand of lying, which he would haue set vpon an other, shall be printed on his owne face. *Bel- larmines* sentence is thus cited: *Licet non esset necessaria anima Christi presentia, &c.* Although the presence of *Christs* soule were not necessarie in hell, yet it was of congru- itie that it should be present: three exceptions now he taketh to this allegation: 1. that, *in hell* is added, beeing not in *Bellarmino*. 2. that this clause is omitted, which followeth after (*anima Christi*) *ut patres diuina visione illustrarentur*, that the fathers should be enlightened, with the

Pena calumnia
similitudo sup-
plicij. Cod. lib.
9. tit. 46. leg. 10.

the vision of God: for he addeth immediately, Christ descended not to hell, for the beatification of the fathers onely, but for other causes. 3. the necessarie presence of Christs soule in hell in substance, he affirmed a little before. 2.b.p.190.

Contra. 1. These wordes (in hell) beeing onely in the translation, and not in the latine sentence, doe free the Replyer from all suspition of corruption: and they are added in the English onely by way of explanation: and *Bellarmino* so expoundeth himselfe afterward, as his disciple also reporteth him, that Christ descended not to hell onely for the beatification, &c. 2. Seeing the Replyer shutteth vp the first clause of the sentence, ending at *anima Christi*, with an &c. 3.b.p.191. it sheweth, that there was no fraud intended: neither was the rehearfall of that clause necessarie, seeing as much is saide immediately before, that Christ needed not (by the sentence of *Durand*) to descend to hell to deliuer the Patriarkes: whereupon *Bellarmino* is produced to confesse as much, that though it was not necessarie for Christ to descend (namely for that ende, for that is the point in questiō) yet it was of congruitie. And what though he make other endes of Christs descension? it is sufficient, that he maketh not that ende of necessitie, which onely is in question, to deliuer the fathers. 3. *Bellarmino* indeede saith before, that *Durand* was in error, for not holding the substantiall presence of Christs soule necessarie in hell: but there he addeth not the ende, for the enlightening or deliuering of the fathers: therefore both may stand together, that *Bellarmino* held Christs presence necessarie in hell: and yet not for that speciall ende, necessarie. But, if *Bellarmino* should say and vn say the same thing, which is no rare thing with him: what is that to the Replyer: let him, whose darling he seemeth to be, looke to salue his masters credit.

Thus hath this (Calumnious aduersarie) opened his wide throate, and vttered his Stentors voice, in accusing the Replyer of falsification: whereas he is not able to fa-

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Cauf. 22. qu. 2.
c. 5.

Cod. lib. 9. tit.
36. leg. 1. Si quis
famosum libel-
lum. Valentin.

Then one line corrupted or falsified by him. If sometimes, for breuities sake, he abridge a sentence, leauing out yet nothing materiall, and omitting what is impertinent, it is no falsification: that is a sound rule of *Gelasius*, *Non mentitur, qui animum fallendi non habuit*, he lyeth not, that had no intent to deceiue. It is no small iniurie, for one against his conscience, with a cauillous spirit, to accuse an other to be a falsifier. The Ciuill law is, that he which findeth a *famous libell* of an other, and publisheth it, should be punished, as if he were the author: Now this vnconscionable Slaunderer, is found both the author, and publisher too, of this infamous libell and accusation. If he escape humane censure, let him take heede he incurre not the diuine displeasure. As for the Replyer he regardeth no more such cholerike inuectiues, then *David* did *Shemeies* throwing of stones, and casting dust in the aire: a good conscience as a brasen wall shall stand against all such pellets of enuie: and as *Alexander* saide of *Darius* great armie, wherein there were many thousands, *ἓς μάγνη ἐφοβήται πολλὰ πρόβατα*, that one slaughter man is not afraid of many sheep: So the edge of truth shall be able to cut downe, all such false accusations, that the defender thereof shall not neede to be afraid of them.

The re crimination.

1. *Origene falsified and corrupted by the Confuter.*

1. Beside those places of *Origene*, wherein the Replyer is falsly charged with corrupting them, but they are retorted vpon the Confuter himselfe, as namely the 1. 4. and 6. places before obiected: He doth diuersly peruert, and falsifie this learned father in other places by himselfe produced: as 3. b. p. 169. he three waies abuseth a sentence of *Origenes*: 1. in misnaming the place, from whence he bor-

borroweth it: citing *homil. 35. in Math.* whereas it is not an homilie, but a tractat vpon *Matthew*, containing aboue 20. leaues in *folio*, which could not be vitered in one homilie or sermon. 2. He clippeth off a great part of the sentence, which he beginneth thus: *he that called Christ from hell, &c.* leauing all out, that goeth before: *Quod si vis audire, quid profuit Christo, &c.* If you will heare, what it profited Christ to haue cried out with a great voice, and so to haue giuen up his spirit, that is, to haue commended his spirit into the hands of the Lord, and so to haue giuen it up, or to haue leaned his head vpon his fathers bosome, and so to haue deliuered his spirit, heare what the Prophet saith; for this therefore, he shall not leaue his soule in hell, nor suffer him to see corruption: if therefore we can so behaue our selues, that we can commend our spirit into the hands of the Lord, or leane our head vpon the Lords bosome, and so deliuer our spirit: without doubt, neither shall he leaue our soules in hell, nor suffer vs for euer to remaine in corruption. All this is quite cut off, because he saw what a pregnant place this was against the totall descent: seeing that *Origene* affirmeth, that the soules of Christs members, that comend their spirits into the hands of God, shall after the same manner, not be left in hell, as Christs soule was not left. But the soules of the faithfull come not into hell at all. 3. Beside, that, which he rehearseth out of *Origene*, is very corruptly translated: *he that called Christ from hell after the third day, recalled vs also in due time: and he that gaue to him, that his flesh should not see corruption, hath also giuen to vs: whereas Origenes words are, nos revocabit, shall recall vs in due time, & nobis donabit, and shall giue to vs: what greater forgerie could be committed? what shamelesse dealing is this?*

Origene curtaled by the confuter.

Origene corrupted.

2. Againe, whereas *Origene* is produced by the Replyer, to shew his different iudgement from other of the fathers, concerning *Limbus patrum*, making *Abrahams* bosome to be, where were *Angelorum chori, &c.* the com-

panie

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- pany of Angels, the kingdome of Christ: he to confront this testimony of Origen, alleadgeth another place in this manner: the onely begotten sonne (of God) descended into hell for the saluation of the world; and thence brought backe againe, the first man (Adam:) for that which hee said to the thiefe, to day thou shalt be with me in Paradise, you must vnderstand to be spoken, not to him only, but to all the Saints, for whom he descended to hell. Here diuers faults are committed: 1. The words inclosed in the parenthesis, hee addeth of his owne. 2. *Protoplastum* he translateth the first man, which signifieth, the first made (man:) intellige, which is vnderstand thou, hee englisheth you must vnderstand. 3. Beside, this testimony maketh flatly against the Confuter, who holdeth Christs soule to haue beene three daies in hell; whereas Origen thinketh, that not onely the thiefe, but all the other Saints went into heauen the same day of his passion: but they returned not without Christ: Christs soule then could not be so long in hell, in Origenes opinion. 4. Further, out of this very homil. 15. in Genes. it more fully appeareth, that Origene differed in opinion from the rest, concerning (*Limbus patrum*) for vpon those words of the Lord to Iakob, *retrocabo te inde in sinem, &c.* I will bring thee backe againe in the ende: he writeth thus, *velut si diceret, &c.* As if he should say, because thou hast fought a good fight, kept the faith, finished thy course, I will call thee now out of the world, vnto future happines, vnto the perfection of life eternall, vnto the crowne of righteousness, which the Lord shall render in the ende of the world to all that loue him. The place, whether Iakob was called out of the world, was a place of happines, the perfection of life eternall, &c. therefore not a prison, dungeon, place of darkenes, or hell: as *Limbus patrum* was of some of the fathers imagined to be.
- 3.b.p.194.
- 3.b.p.165.
- 3.b.p.19.
3. Origene is cited by this confused Confuter, where he committeth diuers foule ouersights: 1. he nameth the 18. homilie vpon Iosuah: but in that homilie, the sentence which

answered, and returned.

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which he alleadgeth, is not to be found: nor yet in the homilie vpon the 18. chap. for he might mistake the number of the homilie for the chapter. 2. Beside, to mende the matter with: in the margen, he setteth the 28. homilie vpon Iosuah, whereas there are but 26. in all vpon that booke. 3. The place is altogether impertinent to his purpose: for the question beeing of the meaning of those words of our Sauour, Ioh. 17. *Father, I will that where I am, these also may be with me*: whether Christ speake of himselfe as the Messiah, or in respect of his Godhead onely: he bringeth in these words of Origene, *Blessed is he, who sheweth himselfe such an one, &c. that of our Sauiour he may receiue the portion of the heavenly mansion in the world to come, of which our Lord Iesus himselfe speaketh, (father, I will, &c.)* In which wordes it is euident, that Origene speaketh of Christ, as the Sauiour and Messiah. 4. And to shew his great skill in reading of this fathers workes: he citeth the 12. homilie vpon Matthew, 3. b. p. 35. and the 35. homilie 3. b. p. 35. vpon Matth. p. 57. whereas they are the tractates or commentaries vpon Matthew, not *homilies*: which were his sermons to the people, or multitude, whereof they haue their name.

5. An other place of Origene he diuersly abuseth: 1. 3. b. p. 165. by clipping of many words: as where Origene alleadgeth the text, *to sacrifice vnto the Lord our God*, he saith, *to doe sacrifice vnto God*: Againe, those words of Origene: *Pharaoh would not permit the to come vnto the place of signes*: that is, mysteries: he omitteth altogether. 2. He translateth corruptly: for those wordes, *resuscitabit nos Deus, &c. God shall raise vs after two daies*, he englisheth, *God shall visit vs after two daies*. 3. He saith very boldly, that these words of Origene, *(the first day to vs, is the passion of our Sauiour, the second day is that, wherein he descended to hell, and the third day is the day of the resurrection:)* he doth not appropriate them to Christ, and his abode in hell: because he applieth them to vs. A very senselesse and vnlearned an-

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swer: for whereas the Prophet saith, *unto vs a childe is borne*: he might as well inferre, that he doth not appropriate it to Christs natiuitie, because it is applied to vs. As though all Christs actions, his birth, passion, resurrection, and the rest, were not for vs. 4. Whereas he holdeth *Origenes* opinion to be, that Christs soule was three daies in hell, and citeth him to that ende, p. 169. the contrarie is shewed before, *loc. 2.* that *Origene* held, that all the fathers, together with the theise, entred into heauen the same day of Christs passion: whence it will follow, that Christs soule also entred together with theirs. And in this place it is euident, that in his opinion the soule of Christ descended not till the second day.

6. Whereas the Replyer citeth a place of *Origene*, wherein comparing Christ to a victorious captaine, that diuideth the principall spoiles among his souldiers of best desert, he saith, that he likewise, *unto those, which haue laboured most, sibi similes decernit honores*, doth giue honours like to his owne, such as he conferred vpon his disciples: when he said, *Father I will, that where I am, they may be with me*: And proueth hereby, that these honours like vnto Christs, are not those which are due to his godhead, which are not communicable vnto any, but such, as he receiued as Messiah. This vaine and trifling Confuter first quarrelling, because the Replyer abridged this sentence, keeping the sense, then denieth that he hath any such meaning; but that these words *make directly against* the Replyer: whereas Christ beeing compared to a victorious and triumphat captaine diuiding spoiles, must be vnderstood as the Messiah, as he ascended into heauen, and led captiuitie captiue: which he did, not as God onely, but as the Messiah and captaine of the Church. These honours were due vnto him in deede as God, for who denieth that? (vpon which false supposall he groundeth all the force of his reason) but not as God onely, but as God and man, the blessed Sauour and Messiah.

2. *Ignatius*,

2. Ignatius, Thaddæus, and Tertullian
falsified.

1. Thaddæus, as he is cited by Bellarmine, from whom he borrowed it, (for why should not the scholar be bould with the master) hath this sentence: *Christus descendit ad inferos, & disruptit maceriem, &c.* Christ descended into hell, and brake downe the partition wall, which no man had etier broken downe in the world: (who descended alone, but ascended with a great multitude) this last enclosed clause he cutteth off, least he should too openly haue discovered 3.b.p.143. his opinion touching *Limbus patrum*.

2. He bringeth in Ignatius saying the same thing with 3.b.p.143. Thaddæus: for he ascribeth to them both the same testi- Bellar.lib.4.de
monie. But herein he left his first instructor, who produ- Christ.anim.
c.14.
ceth two other testimonies of Ignatius: the latter whereof is this, *Descendit ad infernum solus, regressus autem cum multitudine*: he descended into hell alone, but returned with a great multitude. But he omitteth this testimonie also, to auoid the former inconuenience.

3. Tertullian is notably abused by him: 1. for his as- 3.b.p.143.
sertion in the same place is this: that Christ descended to lib.de anim.
the lower parts of the earth: *ut illic Patriarchas & Prophetas compotes sui faceret*: that there he should make the c.55.
Patriarks and Prophets partakers of himselfe: this he concealeth. 2. The sentence by him alleadged, is not Tertul-
lians assertion out of his owne iudgement, but an obiection: *Sed in hoc (inquiunt) &c. but he descended* (they will say) for this, that we should noe goe thither: for he taketh away this obiection: and thus confuteth them, *satis superbe non putant, &c.* they proudly thinke that the soules of the
faithfull are not fit or meete for hell, the seruants taking
upon them more then the Lord, and the scholars then the
master: and concludeth the soules of the dead, *apud inferos sequestrari in diem iudicii*: to be sequestred in hell untill
X 2 the

Tertullian
grossely abu-
sed.

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the day of iudgement: and a little before: *nulli patet cælum, &c.* heauen is not open to any, as long as the earth is preserved, *transactio mundi reserabuntur regna cælorū, &c.* the kingdome of heauen shall be unlocked in the transaction (and passing away) of the world: what grosse ignorance then is this, to ascribe vnto Tertullian that opinion, which he confuteth, though (I confesse) he falleth into a worse error himselfe. But this excuseth not his deceitfull legerdemaine. These fathers for antiquitie, should haue beene placed before Origene: but he is raunged in the forefront, because diuers testimonies of his are corrupted by the Confuter.

3. Chrysostome falsified.

in 4.c.ad Eph.
3.b.p.143.

Chrysostome
wrested con-
trarie to his
owne minde.

ad inferos.

1. Thus Chrysostome is alleadged: *Christ descended into the lower parts of the earth* (that is, to hell, as himselfe doth interpret it) for our soules: whereas Chrysostome doth in the same place farre otherwise interpret it: for he expoundeth it by that place, Philip. 2. *he humbled himselfe, and became obedient to the death of the crosse: quemadmodum illic de animi modestia, &c.* as there giuing admonition concerning modestie, and humilitie of minde, he bringeth in Christ; so in this place, because he descended into the lower parts of the earth: yea further he thus expoundeth in direct words: *inferiores terræ partes mortem dicit, &c.* he calleth the lower parts of the earth, death; and that according to the suspicion and opinion of men, as Iakob also saith, *you shall bring mine olde age with sorrow to (hell) or the lower parts: and againe in the Psalme, I shall be like to those that goe downe to the pit, that is, to them that die.* What an vsfauourie fellow now is this? that dare so falsly charge Chrysostome, making him to vnderstand that of hell, which he interpreteth of death: which in the opinion of men seemeth to be as were hell?

2. In

2. In another place these words of Chrysostome, *Ista pro vobis ferens, Suffering these things for you*; hee translateth, *Suffering these things for Christs sake*: whereas Chrysostome saith, *Sed qui moritur indies? studio, voluntate, & quod promptus ad eam rem sit*: How doth he die daily? in study and willingnesse, & because he is ready for that thing: he turneth the words thus; *Animi promptitudine, quia esset ad mortem subeundam semper paratior*: In promptnesse of minde, and for that he was every day more and more ready to suffer death for Christs sake. 3.b.p.64.

4. Hierome falsified.

1. Hierome handling that place, Math. 18.15. is alledged thus; *Præcipit Dominus peccantes in os argui debere*: translated thus; *Our Lord commandeth that we should reprove offenders to their face, or openly*: cleane contrary to Saint Hieroms words that follow; *Secreto, vel adhibito teste*: Secretly, or taking a witnes, which words hee fraudulently omitteth: Hierome expoundeth *in os*, to the face, secretly, or before a witnesse, hee perverting his sense saith, openly. 2.b.p.67. Hierom shamefully perverted.

2. Saint Hierome also is cited vpon Psalme 70. verse 20. expounding it of Christs locall descension to hell: where the words of Hierom are omitted, which immediately follow vpon these wordes, *thou hast encreased mine honour*: *cum hi, qui in inferno tenebantur, mecum redierant*: when they, which were held in hell, returned with me: which sentence he concealed, for vnlesse he also maintaine *Limbus patrum*, it maketh nothing for him. Hierom clipped. 2.b.p.136.

3. The Replyer is charged with many faults, in translating Hieroms sentence: *Non tam stultus sum, ut diversitate explanationum tuarum, me ladi putem, quia nec tu laderis, si nos contraria senserimus*: I am not so vnwise, as to thinke my selfe hurt by your explanations, because neither are you preiudiced, &c. because he changeth *nec* into *non*: a great matter, and beseeming the grauitie of such an ob-

The Confuter cauillets about the turning of *nec* into *non*.

jector:

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iector: whereas, the Replyer readeth *non*, to make a perfect sentence. Againe, there is left out in the translation *diuersitate, with the diuersitie*: but seeing it is not omitted in the latine sentence, there can bee no fraud, and in the English it is implied; for he could not be hurt or preiudiced, but by different and diuers explanations. A third fault hee findeth, because the Replyer englisheth *ladi*, to bee *hurt* and *preiudiced*: whereas he translateth it *wronged* and *inuried*, which is further off from the signification of the word, then the other.

Hierom clipped
and corrupted
and falsely quoted.

But this (coyning Confuter) himselfe committeth many and great faults in the recitall of this sentence. 1. He saith he findeth it in the 13. Epistle of Saint *Hierome* to Saint *Augustine*: whereas *Hierome* did not write so many Epistles to *Augustine*, but tenne onely, or there-about, which are extant in the first and second Tomes of *Hieroms* workes: and this sentence which he alleadgeth, is found in the 6. of them. 2. These words, *in Scripturarum disputatione versemur*, he translateth, *we may reason of the Scriptures*: the english whereof is this; *that we may be conversant in the disputation of the Scriptures*. 3. *Nostrium emendemus errorem*, hee translateth, *and so either correct your error*: which should bee thus englished; *let vs amend our error*. 4. After those words, *that is a childish boasting*, he leaueth out this whole sentence, *quod olim adolescentuli facere consueuerant*: which young men in time past were accustomed to doe.

3.b.p.101.

5. Ambrose corrupted.

1. This Grammarian instructor, that professeth to teach boyes to conster, himselfe maketh a pittifull construction of *Ambrose*, 2.b.p.59. these words, *Angelo non placuit ancilla insolentia*: The insolencie of the hand-maid pleased not the Angel: hee translateteth; *The Angel was not pleased to see the insolency and pride of the handmaide*:

reuertere

2.b.p.59.

lib.1. de Abraham. 4.

reuertere ad Dominam tuam, Returne to thy Lady: he englisheth; *turne againe to thy Lady and Mistresse. Verberantis seuitiam*, the cruelty of the beater: hee englisheth, the crueltie of Sara beating her. *Fugientis discessionem*, the departure of the flier or runner away: he rendreth, *Hagars departure in running away*: adding Sara and Hagar of his owne. *Humiliare*, be thou humbled: he englisheth, *humble thy selfe*.

Ambrose corruptly translated.

2. In another sentence taken from *Ambrose*, hee lea- ueth out these words: *In inferno positus vita lumen fundebat eterna*: To those which were in hell, he powred the light of eternall life. Which clause if he had added, he saw that *Ambrose* would make little for him, vnlesse hee held the locall descent of Christs soule to hell, for the enlightening and deliuerance of the Fathers thence.

3. b. p. 22.
Ambr. lib. de incarnat. Dom. sacram. c. 5.

6. *Ruffinus falsified.*

1. *Ruffinus* also is pitifully mangled: for his sentence (taking the whole) is this; *But that he descended into hell also, is evidently pronounced in the Psalmes, where he saith, Thou broughtest me to the dust of death: and againe, what profit is in my blood, while I descend into corruption: and againe, I descended into the mire of the deepe, where no substance is (that is, ground or bottome:) yea and Iohn saith, art thou he, which art to come (without doubt into hell) or looke we for another? All this is fraudulently left out: and then follow the next wordes, which he culleth out: Our Lord also himselfe speaketh, &c.* But this deceitfull Iugler, that playeth fast and loose with the Fathers, well perceiued, that seeing *Ruffinus* expoundeth descending to hell, to be brought to the dust of death, and to the place of corruption and blood, that his meaning can be no otherwise, then to vnderstand death and the graue: as to the same purpose he said before, that *vis eadem verbi videtur esse, &c.* the same force of the word seemeth to be in that, he is

Ruffin. in Symbolum.

Ruffinus mangled.

2. b. p. 179.

said

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said to be buried: as he is said before to descend to hell.

I maruell also, how his (mastership) could take no knowledge of another place in *Ruffinus*, not farre from that, which he thus hacketh and pareth: where hee saith, that *Crux Christi triumphus est*, &c. that Christs crosse was a triumph, and a famous (*trophæum*) monument: and further, he sheweth how he triumphed ouer all things vpon the crosse, both celestially, terrestrially, and infernally: vnto the first, applying the vppermost part of the crosse; to the next, that part where his hands were stretched out; and for the third he saith, *ea vero parte, qua sub terram submergitur, inferna sibi regna subiecit*: but by that part, which was hid vnder the earth, he brought vnder to himselfe the infernall kingdoms.

A blasphemous
scoffe vttered
of the trium-
phant crosse of
Christ.

This cleare testimony of Christs triumph vpon the crosse, and his victory ouer hell, crosseth that impious and profane opinion of this drowsie and dreaming diuine; that the conquest vpon the crosse, was openly an overthrowe, and therefore no triumph: and againe, if Christ triumphed in the crosse, as you say he did, it was according to the prouerbe, *triumphus ante victoriam* (triumph before the victory:) 1. b.p. 188.

7. *Augustine falsified.*

2. b. p. 165.
Lib. 2. contr.
Donatist. c. 7.

Augustines
sense corrup-
ted.

1. Thus *Augustine* is alleadged: *This custome* (of baptizing infants) *I beleene, as comming from the tradition of the Apostles, &c.* whereas the question with the Donatists, was not concerning the baptizing of infants, but the rebaptizing of those, which were baptized by heretiks: as it may appeare by the wordes going before; *Nolite obicere nobis auctoritatem Cypriani ad baptismi repetitionem, &c.* Doe not obiect to vs the authoritie of *Cyprian*, for the repeating of baptisme, &c. That question of Baptisme was not yet thoroughly handled, but yet the Church kept this wholesome custome; in the schismatiks and heretiks, *corrige-re quod prauum est, non iterare quod datum est*: to correct what

answered, and returned.

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what was amisse, not to iterate what was giuen: then follow those words, which saide custome, &c. (as many things are not found in their writings, nor in the latter Councels) &c. all this enclosed, is omitted.

2. *Augustine* is thus brought in: that custome of the Church, which was opposed against *Cyprian*, &c. whereas the name of *Cyprian* is not to be found in the 18. 19. 20. chapters of that booke. de unitat. Ecclcf. c. 19.

2.b.p.167.

3. Again the same place is quoted, where *Augustine* should write thus: *Cum hoc nusquam legatur, &c.* when as this is read no where, we must beleene the testimonie of the Church, which *Christ* hath testified to be true: these words are not extant in that place, in that forme, but after this manner: *Nunc vero cum in Scripturis non inueniamus, &c.* now seeing we finde not in the Scripture, that any haue come to the Church from heretikes, &c. and afterward: *perhibet Christus testimonium Ecclesie sue, &c.* *Christ* doth giue testimonie to his Church. 2.b.p.167.

Augustine truly alledged.

4. *Augustine* is cited, *serm.* (he should haue said) *hom. 2. in vigil. pasch. tom. 10.* in these words: *si sepultus fuisset in terra, &c.* If *Christ* had beene buried in the earth, they might haue said, they had digged up the earth, and stollen him away, to prooue a difference betweene *Christs* tombe, and the earth: yet in that homilie no such sentence is to be found: but rather the contrarie: *quid illi tumultus in terris, cuius sedes manebat in cælis? why should he haue a tombe in the earth, whose seate remained in heauen:* here he affirmeth *Christs* tombe to haue been in the earth. This grosse ouersight sheweth, how well (this pettifogger in diuinitie) is seene in the reading of *Augustine*. 3.b.p.164.

Augustine ignorantly cited.

5. That place of *August. c. 15. cont. Felician. lib. 3. p. 2.* he diuers waies corrupteth: 1. he addeth generall resurrection: *nullus ignorat, he translateth, euery man knoweth:* which signifieth, no man is ignorant: *cuius corpus, &c.* saith *Augustine*, whose bodie common death had enclosed for the future resurrection: he readeth, whose bodie death had shut

lib. 3. p. 2.

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up (in the graue) untill the future resurrection of all flesh.

Beside, he bewraith his ignorance, in mistaking the sense and scope of *Augustine* in that place: 1. he saith that *Augustines* whole discourse, is to prooue that *Christ* deserved not hell fire: whereas the very point of the question is, that though *Christ* died in bodie, yet his soule perished not: *ut vita perderet vitam, that our life, should loose life: c. 4. in init.* by occasion of which question he falleth also into that other point, concerning the death of *Christs* soule. 2. He saith, that *Augustine* taketh this for graunted, that the promise made to the theefe, was the voice of *Christs* Godhead: whereas *Augustine* onely propoundeth it by way of obiection: *sed dicit aliquis, &c. but some one will say: we beleue this was the voice of the deitie, not of the soule of Christ, &c.* and afterward he rather reasoneth against that obiection, then yeildeth to it: *& quid in eo cui promittebat, accipimus &c. and what doe we take in him, to whome the promise was made:* and so he frameth his argument, from the soule of the theefe to the soule of *Christ*: reasoning from the lesse to the greater. 3. He denieth that any such collection can be made out of *Augustine*, that if the soule of the theefe went to Paradise, *Christ* much more: but that this is *Augustines* meaning rather, that because the theefes soule was presently made blessed, &c. in Paradise, and so freed from the feare of death, and hell, much more was the soule of *Christ* exempted. *Contra.* *Augustines* words are these: If the soule of the theefe was straightway (the bodie being dead) called to Paradise: shall we thinke any to be so impious, to thinke that the soule of our Sauour was three daies kept in hell? &c. here is no mention of the feare of death or hell, but of calling the soule to Paradise: his wordes are plaine, that *Christs* soule could not be in hell all those three daies, that his bodie was in the graue: nay it can not be prooued out of this treatise of *Augustine*, that *Christs* soule was in hell: for it is euident, that he taketh (*inferi*) for the place of the dead:

Augustines
meaning mi-
staken.

answered, and returned.

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dead: As c. 14. he saith, *erat vno eodemq; tempore totus in inferno, totus in cælo, illic patiens iniuriam carnis, &c.* he was at one and the same time, whole in (hell) or below, whole in heaven: there suffering the iniurie of his flesh, here not leaving the glorie of his deitie. Againe, c. 17. *iacebat quantum ad corpus, &c.* he lay touching his bodie dead in the graue, raising the dead in hel, or in the low parts: but Christs flesh was in the graue, not in hell, and from the graue, not from hell he raised the dead.

6. An other place of *Augustine* is corruptly alleadged: *epist. 57. ad Dardan. lib. 3. p. 14.* first, he inuerteth the order of the wordes: for that sentence, beginning as it might rightly be said, and ending, because he is alwaies every where, &c. is at least 40. lines after that sentence, if this (to day thou shalt, &c.) which he confusedly placeth immediately after, as though it were all one sentence. Againe, in the next sentence, beginning, if this (to day thou shalt, &c.) and ending, humane soule: he clippeth off at the least 20. lines, and leapeth them all ouer, to those words, but the sense is much more readie, &c. which he ioyneth as immediately following, beeing 20. lines after: thirdly, he fraudulently omitteth many sentences, which come betweene, making directly against his opinion of Christs descent to hell: 1. *Augustine* saith, *Vnde quæri solet, &c. whence it useth to be questioned, if the infernall places are understood onely to be penall, how can we beleene godly, that the soule of Christ was in hell: but it is well answered, that therefore he descended, to succour, whome he could.* Here *Augustine* maketh no other end of Christs descending into the penall place of hell, but to giue succour and reliefe. 2. If both the region, of those which were in griefe, and those which were at rest, &c. is to be beleened to haue beene in hell, who dare say that Christ went onely to the penall places of hell, and not to haue beene with them which were at rest in *Abrahams* bosome: where if he were, that was the Paradise, which he vouchsafed to promise the thiefe:

Augustine clipped by the Counter, because he directly maketh against him.

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here he resolueth, that the soule of Christ went to the Paradise promised to the thiefe.

3.b.p.8.
3.b.p.16.

7. So *Augustine* is erroneously cited: for twice he quoteth tract. 91. in Ioh. 17. 3.b.p.8. and 16. whereas the place is taken out of the 111. tract. in Ioh. 17. Beside, he would make the Reader belecue, that *Augustine* expoundeth this glorie, which Christ speaketh of, Ioh. 17. onely of the glorie of his Godhead: and that other speech, (*where I am, &c.*) to be vnderstood of the presence of his Godhead. *Cont.* In the very same tractat. 111. *Augustine* thus expoundeth those words, *I will, that where I am, they may be with me: Quantum attinet ad creaturam, &c.* Concerning that creature, wherein he was made of the seede of David after the flesh, he was not yet himselfe, where he was to be: but in that sense he might say, where I am, as we might vnderstand, that he should quickly ascend into heauen: that he said he was there alreadie, where he was presently to be. In the same tractate, he also thus expoundeth the glorie: *etiamsi eam dici hoc loco intelligamus, &c.* Though we vnderstand that glorie to be here spoken of, not which the father gaue vnto his sonne beeing equall in begetting him: but which he gaue vnto him beeing made the sonne of man after the death of the crosse: he vnderstandeth it as well of the glorie giuen vnto him as man, as that due vnto him as God.

But more euidently *Augustine* sheweth his minde touching these points, in the former tractates vpon this chapter:

As, tract. 104. *Hac est glorificatio, &c.* This is the glorifying of our Lord Iesus Christ, which tooke beginning from his resurrection.

Tract. 105. *That the sonne was glorified of the father, according to the forme of a seruant, whome the father raised vp beeing dead, and placed at his right hand, the thing it selfe sheweth, and no Christian doubteth.* And if the Confuter doubt hereof, in *Augustine's* opinion he is no Christian.

Augustine maketh directly against the Confuter.

And

And vpon those words, *Glorifie me with the glory, &c. which I had, &c.* he writeth thus, *sicut tunc predestinatione, &c. as then in predestination, so now in perfection, doe in the world, what was with thee before the world, doe in time, that which thou appointedst before all time.* Thus *Augustine* apparantly vnderstandeth the glory which was giuen vnto Christ, as man.

And how Christ our blessed Sauour prayed vnto his Father, he thus also sheweth; tract. 104. *Poterat Dominus noster, &c. Our Lord the onely begotten, and coeternall to the father, might in the forme, and by the forme of a seruant if it had beene needfull, haue praied in silence: but hee would so exhibite himselfe to his father a praier for vs; as that hee remembreth himselfe to be our teacher.* And againe, in another place, *Oravit Dominus non secundum formam Dei, &c. Our Lord prayed, not according to the forme of God,* in Psal. 87. *but according to the forme of a seruant, according to the which he suffered.* For if he will stil stand vnto it, that Christ as God prayed vnto his father, and not as man, hee will make Christ a Priest, as he is God, and so inferiour vnto his father, as God, and so fall apparantly into Arrianisme, from the which hee cannot shift himselfe, with all the sleights that a subtile head, and froward wit can afford him.

8. He would wrest a sentence of *Augustine*, to shewe, Epist. 99. that he thought Abrahams bosome to be in hell: producing this place; *if the holy Scripture had said, that Christ after his death came into that bosome of Abraham, not mentioning hell, and the sorrowes thereof, I maruell if any durst haue said, that he descended to hell, &c.* It is a strange thing, that a man should so cast off all modestie, as so apparantly to fasten vpon *Augustine* an opinion contrary to his owne words: for a little before he said; *ne ipsos quidem inferos, &c.* I cannot finde hell in any place of the Scripture to be called for good: and immediately after he inferreth, that the bosome of Abraham, that is, the habitation

The Confuter
citeth Augu-
stine, contrary
to his owne
words.

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of quiet rest, is not to be beleueed, to be a part of hell: yea and in these words, which he ignorantly presseth, as much may be gathered: for in saying, that vnlesse mention were made in Scripture of hell, and the sorrowes thereof, but onely of Christs going to Abrahams bosom, no man durst haue said, that Christ descended to hell: hee insinuateth that Abrahams bosome was not hell, for then any durst haue so said, without any further mention of hell. Thus he confoundeth himselfe with his owne testimony.

9. He citeth a place out of *Augustine*, to prooue that vnity is a note of the Church, quoting *lib. 2. cont. liter. Petilian. c. 54. Dissentio & diuisio facit hereticos, &c.* Dissention and diuision maketh heretiks, but peace and vnity maketh Catholiks. But in that place, no such sentence at all is to be found; which sheweth, what vaine ostentation hee maketh of his reading in the Fathers, beeing vtterly ignorant in them. The place which he aimeth at, is the 96. not the 54. chapter of that booke, which he corruptly alleadgeth: for *Augustine* saith, *Dissentio quippe (vos) & diuisio facit hereticos, &c.* Dissention and diuision maketh (you) heretiks, peace and vnity maketh Catholikes. But hee leaueth out (you) wherein the force of *Augustines* speech lieth. His meaning is, that not the diuersity of faith, or dissenting in religion; but diuision onely and seperation from the Catholike Church, made them, namely the Donatists, heretikes: for the Donatists confessed of themselves, and *Augustine* denied it not; *nobis vobisque vna est religio, &c.* You and we haue the same religion, the same sacraments, nothing diuers in Christian obseruation. Other heretiks were discerned then by their hereticall opinions; the Donatists by their schismaticall seperation. Againe, *Augustine* meaneth not, that vnity simply is a note of the Church; but vnity with the Church of God: for the Pagans had vnity among themselves: As *Augustine* in another place saith, *Non proferant nobis, quasi concordiam suam, hostem quippe, quem nos patimur, illi non patiuntur.* Let them not obiect

Lib. 2. p. 108. but
printed 112.
Augustine
misquoted.

Cont. Cich.
lib. 2. cap. 7.

Tom. 9. de villi-
caticun.

object vnto vs, as it were their concord, for they suffer not that enemie, whom we suffer. Therefore he two waies abuseth Augustines sentence, both in clipping his words, & perverting his sense, in making vnity and dissention in the Church, the cognizances, and causes distinctiue, &c. whereas Augustine speaketh not of vnitie and dissention in the Church, and among themselues; but of vnitie with the Church, and of dissention & seperation from the Church. Wherefore this sentence was impertinently alleadged against the Replyer, who thus saith, *That one bond of faith in the diuersitie of some priuate opinions, may containe and keepe vs in peace.* There may be some diuersitie in opinion in the Church, and yet neither faith perverted, nor peace violated.

10. Augustine is brought in thus writing; tract. 12 in 3. b. p. 16.
 3. Ioann. Behold, Christ was here, and he was in heauen, for so he came thence, that he departed not thence, and so returned thither, that he left vs not here: and what maruaile you? this God doth: for man according to the body both is in a place, and goeth out of a place, but God filleth all places, and is whole euery where: yet Christ was at that time, according to his visible flesh in earth. But Augustines words in that place are these, writing vpon this text: No man hath ascended into heauen, but he that descended, &c. *Ecce hic erat, & in caelo erat, &c.* Behold, he was here, and hee was in heauen: he was here in his flesh, and in heauen in his diuinitie; yea euery where in his diuinitie: borne of (his) mother, and not departing from (his) father, &c. And some fewe lines after, he saith, *miraris, &c.* Do you maruell that he was in heauen also: he made his disciples such: heare the Apostle saying, our conuersation is in heauen: if Paul the Apostle beeing man, did walke in his flesh in the earth, & yet was conuersant in heauen; could not the God of heauen and earth, be both in heauen and earth? The iudicious Reader may see, what small affinitie and agreement there is betweene these two sentences: and although Au-
 gustines

Augustine very
 corruptly al-
 leadged.

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Augustines testimonie had beene truely alleadged, yet had it not beene to the purpose: for the question is not of the meaning of these words of our Sauour, Iohn 3. 13. *The sonne of man, which is in heauen:* but of those, Iohn 17. 24. *I will that they, &c. be with me, where I am.* Other places cited out of *Augustine*, and other Fathers, are handled with the like vncleane fitts; but these giuen in instance, doe sufficiently bewray his cunning counterfetting of antiquity: and the like fidelitie he sheweth, in producing the new writers, as now shall be seene.

8. *Caluine falsified.*

Lib. 2. p. 183.

1. In alleadging *Caluin*, lib. 2. *Institut. c. 16. ser. 8.* these corruptions are committed. 1. Hee clippeth off diuers sentences: for after these words, *There is no small force to the effect of our redemption*, this sentence followeth; *Quamquam enim ex veterum scriptis, &c.* For although it appear out of the writings of the auncient, that this particule was not of olde so much used in the Church, yet in handling the summe of doctrine, place of necessitie must be giuen vnto it: the follow the words next obtruded by him: *It containeth a profitable mysterie, &c.* then, in the last part of the sentēce, *There is none of the auncient Fathers, which doth not in his writings make mention of Christs descension into hell:* hee quite cutteth off the words following, *tametsi interpretatione diuersa:* although in a diuers (sense) and interpretation: the which words doe evidently shewe, that *Caluin* receiuing the article of the descension, yet insisteth vpon the right interpretation. 2. Hee also peruerteth the order of *Calvins* words: for that clause, *This certaine, is out of all question, &c.* he putteth last, whereas in *Calvin* it goeth before the precedent part, *this clause hath so great force, &c.* 3. He alleadgeth *Caluin* for the locall descent, contrary to *Calvins* iudgement, who vnderstandeth it of the spirituall agony and perplexitie of Christs soule. *ibid. sect. 10.*

2. Cal-

2. Calvin also is cited, 2. lib. Institut. c. 16. sect. 9. as 3. b. p. 292. though he should hold, that the faithfull of the olde Testament were in that prison mentioned by Saint Peter, that is in hell, &c. where they carefully expected the promised redemption: where diuers vntruths are vttered. 1. Caluine saith, *Concludere in carcere mortuorum animas puerile est*: To shut vp the soules of the dead in prison, is a childish thing. He denieth then, that they were in prison. 2. Hee speaketh not of redēption, which they expected; but saith, that *pia anima eius visitationis, quam sollicitè expectauerant, presenti aspectu sunt potita*: The godly soules did enioy the sight of that visitation, which they carefully expected. His meaning is, that euen the godly soules departed had a sense of Christs death, and were affected with a lightsome ioy, the time of visitation beeing now exhibited vnto the Church, which they, while they liued, in faith beleeued, and in hope expected. 3. Yet is hee not ashamed to alleadge Calvin, as a maintainer of the locall descension; and not content therewith, hee addeth one vntruth vnto another, that the Replyer himselfe saith, that Calvin holdeth Christs descension into hel euen in that place of Peter: whereas he affirmeth the contrary, that Caluine and Beza hold not the descension as he doth, in that very place which he hath reference to in the margin, *Limbos*. p. 58. And indeede Caluines opinion is, *Vim mortis Christi, usque ad mortuos penetrasse*: that the force of Christs death did pierce vnto the dead: that the power and effect of his death, not the presence of his soule was there.

3. b. p. 79.

9. Beza falsified.

1. Beza is here diuers waies wronged. 1. His words 2. b. p. 68. are falsly translated: *de priuatis iniurijs*, of priuate wrongs, he englisheth, *of priuate offences*: a priuate wrong (that is) done to a priuate person, may yet be committed publickly, but so cannot a priuate offence. 2. He curtalleth the

Beza in Math.
18. v. 15.

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sen-

11. Imputation.

Falsification of Fathers pretended

sentence, repeating onely the first clause, *they are deceived, who thinke that Christ in this place speaketh of priuate offences*: all the rest that followeth is omitted; *quum Christus, &c. seeing Christ intendeth nothing else in these words, then to distinguish secret sinnes, from manifest*: therefore he is said to sinne against one, not onely which hurteth him priuately, but which with his priuie only, sinneth against God, or any other. 3. By this sentence it appeareth his meaning is, that Christ speaketh of secret sinnes, whether committed against God, or any priuate man. What immodest dealing then is this, to alleadge *Beza*, as expounding this place, not of sinnes secretly, but openly done?

2.b.p. 69. 2. *Beza* thus expoundeth, *in te, id est, te tantum conficio*, against thee, thou onely knowing of it: but hee thus corrupteth that place; *against another, thou knowing of it*: where he addeth these words, *against another*, and leaueth out *only*: for the secret trespasser may as well sinne against him, whom he offendeth, as against another; as appeareth in the former testimony.

2.b.p. 107. 3. I omit certaine places out of *Beza*, clipped by him: as in that testimony cited vpon Act. 5. 17. *Beza* his words are, *qui à (recepta) sana doctrina, &c. and, Dei (&) Ecclesia, (ipsius)*: where these words inclosed, are omitted by the Confuter. So, vpon Iohn, 15. 26. he leaueth out more then foure lines in the middes of the sentence: but because the sense is not much hindred by these omissions, I will not take that aduantage, which he is ready to catch at vpon euery occasion.

3.b.p. 69. He further abuseth *Beza*, in deprauing his words, and detorting his sense, as though he should thinke it a forced and violent thing, by spirits to vnderstand liuing men, 1. Pet. 3. 19. whereas he meaneth onely, that men yet liuing cannot be called spirits: but those which are now spirits, may by a certaine figure, called *prolepsis*, be vnderstood to haue beene sometime liuing men: as *Peter* calleth them spirits, in respect of that time present, wherein hee wrote,

not

not of that, whereof he writeth. This then is a meere cauil,
à dicto secundum quid, ad dictum simpliciter: because Beza
in some sense counteth it a coact thing to vnderstand by
spirits, liuing men, that simply and absolutely hee deni-
eth it.

4. Beza is imagined to vnderstand that place, 2. 3. b. p. 92.
Cor. 13. 4. crucified concerning his infirmitie, not of the na-
turall substance of Christs flesh and humanity, but of the
quality onely thereof: ἀσθενεία ὁυσίας, qualitatem decla-
rat: infirmity declareth the quality of the substance: where
he leaueth out the former part of the sentence: where Be-
za directly applyeth it, ad infirmam formam serui, to the
weake forme of a seruant, (that is, to the humane nature)
which Christ tooke: and saith further, idem hoc declarat,
&c. this sheweth the same thing, which (according to the
flesh) 1. Rom. 3. So Beza his meaning is, that though infir-
mitie in the natiue vse of the word, signifieth the qualitie
onely; yet thereby in this place, the very substance of the
humane nature is insinuated.

10. The Geneva translators abused.

This vnconscionable Confuter, would fasten vpon the, 3. b. p. 192.
to hold *Limbus patrum*, and to fauour the opinion of the
Fathers; that the Patriarchs went not to heauen, but were
deliuered by the descension of Christ: and to this ende hee
bringeth in that annotation, Hebr. 9. 8. which is thus set
downe whole in that place: (So long as the high Priest of-
fered once a yeare for his owne sinnes, and for the peoples) &
also while this earthly tabernacle stood, the way to the hea-
uenly Tabernacle, which is made open by Christs blood,
could not be entred into. Here first, all the first words inclo-
sed, are cut off: secondly, hee forgeth a sense, contrary to
their owne iudgement: for that those godly learned men,
that penned those annotations, did belecue all the holy

Fathers of the olde Testament, to be in heauen, appeareth by that their interpretation of *Abrahams* bosome, Luke 16.22. *whereby is signified (say they) the most blessed life, which they that die in the faith of Abraham, shall enjoy after this world.* Therefore they could not bee so forgetfull, or contrary to themselves, in that other place so to conceiue, as though the way in the olde Testament was not opened for the Fathers to enter into heauen, before the comming of Christ: wherefore they either speake comparatively, that the way was not so opened, and made plaine before the comming of Christ, as since; as they giue the like sense of those words, Heb. 11.39. *They receiued not the promise: they had no such cleare light (say they) of Christ as we haue:* Or els their meaning is, that by the sacrifices and rites of the Tabernacle, that way was not opened, but by the blood of Christ: so that the times are not compared together, but the things; as they thus note, Hebr. 10. 19. *By the blood of Iesus wee may be bold to enter into the holy place: we by Christ (say they) haue that liberty, which the auncient Fathers could not haue by the lawe.*

Thus this Surmisers supposed falsifications are returned vpon his owne head, and hee himselfe is found to bee the clipper and deprauer, and corrupter of the Fathers testimonies: fewe whereof are recited by him, which hee doth not mangle and wrest at his pleasure. These places out of the old and newe writers (about thirty in all) giuen before in instance, are an euident prooffe hereof: the like might haue beene shewed in the rest, but that it is not worth the labour, to spend time, to hunt after so meane a game, and to haue such a silly bird in chace; which hath (according to the saying) defiled the owne nest.

When he first entred into this challenge, and aduentured to lay load vpon the Replyer, with this cauillous charge of falsifications: he should first haue himselfe considered, whether one might not rubbe vpon his owne galled backe. And he herein playeth an euill fensers part, that lyeth

eth open himselfe, where he thought to giue an other a
venie. That wise sentence should haue come into his head:

ἐν οἷς πλῆττειν ἄλλος ἐθέλει, ἐν τέτοις βλάβην ἔλπιζε τὴν μεί- Meschionis.

ζονα; wherein thou purposest to smite an other, therein ex-
pect a greater blow thy selfe. It is an euident argument ei-

ther of a bad cause or weake defense, that is bolstered out
with such indirect meanes. The truth (as the prouerbe is)

will not seeke corners: nor yet will the veritie be defended
with a lie, nor *simplicitie* by falsifications and forgerie. In

the sixt Synode of *Constantinop.* Act. 6. when as *Macarius*
and *Petrus*, with other Monothelites, had mangled the

testimonies of the Fathers, as well in sense as words; the
Catholikes said, *Non congruit orthodoxis ita circumtrun-*

catas patrum sententias deflorare, &c. It is not agreeable to
the orthodoxall (men) so to deflowre, (and deface) the gelded

sentences of the fathers: this is more proper for heretikes.
If he would therefore haue beene taken for an orthodox-

all and Euangelicall writer (as I wish with my heart, he
may hereafter prooue, and that the amendment of his

heart may reforme the error of his penne) then should he
not haue trode in the pathway of Heretikes, and followed

their guise, in corrupting of his witnesses. Therefore con-
cerning his omissions, alterations, additions, and other cor-

ruptions in the allegations of the fathers, I say as *Augustin*
did to *Julian* concerning *Chrysostome*, whome he corrupt-

ly alleadged: *Si totum legisses, inuenire potuisti, aut si legi-* lib. 1. cont. Ju-

sti, miror quemadmodum te potuit praterire, aut si praterire lian. c. 1.

non potuit, miror quomodo te non correxerit: If you had
read the whole, you might haue found it: or if you read it,

I maruaile how it could escape you, or if it did not escape
you, I wonder, how it did not correct you.

The 12. Imputation, of the pretended corruption of Scriptures.

The accusation.

- 2.b.p.70. 1. Because Ecclesiastic. 19. 10. the Replyer leaueth out these words, & *confidens esto, and be sure.*
- 2.b.p.123. 2. In the place, Gen. 37. 31. these words are omitted: *Ruben moreouer said unto them.*
- 2.b.p.160. 3. In that place, Act. 2. v. 31. you falsifie the Syrian Translators words in mistranslating them: the Latine Translator you abuse in like manner.
- 2.b.p.139. 4. These words, (which had sealed vpon him) are not in that place, Act. 2. 24. as you pretend them.
- 2.b.p.143. 5. You falsifie the word of God it selfe: for in that place of Exodus c. 22. 23. the word (*nephesb*) is and ought to be translated (life,) not (soule.)
- 2.b.p.144. 6. For, the soules that went downe with Iaakob into Egypt; you make the Scripture to say, their soules went downe into Egypt.
- 2.b.p.186. 7. The place to the Coloss. 2. 15. (triumphing over them in the same) is falsly translated: our authorised translatour readeth (in himselfe.)
- 3.b.p.26. 8. So, Psal. 88. 10, 11. is mangled, and corrupted: patching two distinct verses in one: see afterward, recriminat. 6.
- 3.b.p.31. 9. You falsifie the Scripture it selfe, in translating *κατα-τεῖναι*, to hold fast, Mark. 7. 8. whereas our Church Bibles read, (ye obserue the traditions.) 3.b.p.31.
- 3.b.p.37. 10. Lambom. inverteth the text, Act. 2. 31. to serue his turne. 3.b.p.37.
- 3.b.p.38. 11. You comit a double fault in your translation of S. Peters words: the one in confounding hell with the graue, which is heathenish; the other in burying the soule of Christ in it, which is impious.

12. You

12. You falsifie the prophesie, in leaning out the words (in hell,) wherein the maine of the controuersie consisteth. Act.

2.31.

3.b.p.42.

13. This is your dalying with the word of God in this place: where hauing translated it, (thou wilt not leane my soule in hell) you interpret it cleane contrarie, (thou wilt not leane my life in graue.) 3.b.p.44.

3.b.p.44.

14. You cut off the wordes (of sanctification) which are annexed to the word spirit, &c.

3.b.p.57.

15. The word (by) is violently intruded by you, 1.Pet.3.

19. (by which spirit.)

3.b.p.59.

16. The words are not, as you cite them, 1.Pet.2.18. he hath suffered for our sinnes: but (Christ hath also suffered for vs.)

3.b.p.63.

17. Where Peter saith it was Christ that preached, you say it was Noe, and so make him a lyar.

3.b.p.70.

18. When you say, you know no ende of Christs preaching to the disobedient in hell, but for their comfort and deliuerance, you contradict the Scriptures, which teach, that the ministerie of the word consisteth as well in denouncing reuention in sinne to the obstinate, as in pronouncing remission of sinnes to the penitent.

3.b.p.77.

19. Those words (that speaketh in you) though they be added in S. Matthew, are not here expressed by S. Marke.

3.b.p.104.

3.b.p.104.

20. The wordes of the Euangelist are not as you report them, (when the doores shut vp,) but when the doores were shut.

3.b.p.118.

21. Neither is the text, (no man ascendeth,) but (no man hath ascended.)

3.b.p.172.

22. Psal. 139.13. τὴν γῆν, is ignorantly left out by you.

3.b.p.183.

23. Because the Replyer alleadgeth those words of S. Paul, 1.Cor.15.31. I die daily, vnderstanding them, of inward afflictions: the Confuter taketh a double exception, both, that some of the words are omitted: as by our reioy-
eing, which I haue in Christ Iesus our Lord: and that the

Scrip-

12. Imputation.

Corruption of Scripture untruly objected

3 b.p. 64.

Scripture is misinterpreted : which Chrysostome expoundeth of the readines and prompt of minde, that he was euery day more and more readie to suffer death, &c. 3. b.p. 64. And therefore he crieth out, that dishonour is offered to the Apostle, and contumelie to the spirit of God, to say, that Paul died the death of the soule: whereas contrariwise, that which you call (inward afflictions) was thorough inward ioy, and consolation in the holy Ghost, &c. p. 65.

The iustification.

1. **T**He whole sentence is this: if thou hast heard a word, let it die with thee, and (be sure) it will not burst thee: the Replyer abridging this sentence, keeping the sense, did not take himselfe tied to repeate euery word, seeing he bringeth it not in as a testimonie, specially out of Scripture, but hath reference vnto it by way of allusion, quoting no place. But it is a greater fault in him, to adde vnto the text: if thou hast a word (against thy neighbour,) which words enclosed, though retained in the English translation, yet are not in the originall. Beside, he himselfe clip-peth off many words: citing the beginning onely of the 13. and 17. v. *reprooue thy friend, reprooue thy neighbour,* leauing out all the rest. 2. b.p. 71. in marg.

2. Those words, *moreouer Ruben said,* were not materiall, or pertinent to the Replyers purpose, and therefore he omitted them.

3. The Syrian Translator: I meane he which translated the Syrian text, readeth thus; *quod non sit derelictus in sepulchro, that he was not left in grane:* is here any mistranslation? And the Latine translator is not alleadged for the word *infernus*, but because in stead of his soule, as it is in the originall, he readeth, *neque derelictus est, he was not left:* the Replyer then is here no Corrupter, but the Con-futer is a Trifler.

4. These words, *which had seized of him,* the Replyer allead-

alleadgeth not as the words of the text: but onely these, *he loosed the sorrowes*, Act. 2. 24. Here then he is charged with a plaine vnt ruth.

5. Then the Latine interpreter, *Montanus*, *Pagnine*, *Vatablus*: all these falsifie the word of God, which translate there, not *vitam*, life, but *animam*, soule: and the *Septuag.* also, which read, *δωσει ψυχην*, shall giue soule for soule.

6. The Replyers words are these: as in like sense it is said, Gen. 46. 26. *the soules that went with Iakob into Egypt*: is he not ashamed therefore so notoriously to charge him with an vnt ruth. But he himselfe corrupteth the text in that place, reading *the soules, that went downe, &c.* whereas the word is, *habiah*, which signifieth onely *coming or going*. Synops. p. 105e.

7. Beza so readeth, following Origenes reading, hom. 4. in Exod. hom. 17. in Numer. and hom. 9. in Iosua.

8. Call you this patching, to put two verses of Scripture together? what thinke you of *S. Paul*, which doth the same, Rom. 3. 10, 11. ioyning together, a part of the 1. and a part of the 2. v. Psal. 14. as the Reader may see by comparing the places together: you had best count him a patcher of Scripture.

9. Say also that the Latine translator, and Beza, which in that place readeth, *tenetis*, you hold: and the Syrian interpreter, *retinetis*, you hold fast: *Montanus*, that readeth, *prehenditis*, you lay hold, &c. that all these doe falsifie Scripture: and is he indeed so ignorant, as he maketh himselfe, that *κραταια* doth not signifie to *hold fast*: how else will he interpret that place, Heb. 4. 14. *κρατῶμεν τῆς ὁμολογίας*, let vs hold fast the profession: as both our English translations read.

10. The Replyer inuerteth not the text, but the Confuter peruerteth his wordes: for he alleadgeth the text right, Act. 2. 31. *He spake of the resurrection of Christ, that his soule should not be left (in hell) or the graue: whereupon*

12. Imputation.

Corruption of Scripture vntuly objected

The idle Con-
futer as Reader
a Logician.

the Replyer reasoneth thus; the Prophet speaketh here of Christs resurrection, *but the descending of Christs soule to hell, belongeth not to his resurrection, but the not leauing of his soule in graue implieth the resurrection: Ergo: vnto this,* the pitifull Confuter maketh this answer: your reason should haue beene this; *Dauid spake of the resurrection of Christ, &c. but the not leauing of Christs soule in hell, doth no way belong to his resurrection, &c. therefore, &c.* here the *minor* is apparantly false, &c. *Contra.* This poore Logician is much to be pitied: 1. doth he not see, that the conclusion of his argument must be this: therefore *Dauid speaketh not of the not leauing, &c.* which is cleane contrarie to the text. 2. If he in deede might make the Replyers argument for him, he would make him as senseles and absurd as himselfe. 3. He grossely mistaketh the Replyers argument: which was this, *the descending of Christs soule to hell belongeth not to his resurrection, but the not leauing of his soule belongeth: ergo the not leauing, &c. prooueth not the descension.* This argument though he inuert and peruert at his pleasure, he is not able to euert with all the skill he hath.

11. The Replyer confoundeth not hell and the graue, (which is more heathenish in him so to imagine, then in the other so to write) but ioyneth together two vsuall acceptions of the word *sheol*, neither doth he burie his soule, but his *life* thereby signified in the graue. And yet to take *infernum* for the temporall death, and graue, is neither heathenish nor absurd: vnlesse you will count *Augustine* heathenish, who expoundeth that place, Psalm. 88. 3. *My life draweth neare to hell,* by those words of our Sauour, *My soule is beanie vnto death: Quod enim aijt, tristis est anima, &c.* For that he saith *my soule is beanie vnto death*, this is the same that is said, *my soule is filled with euill: and that which followeth, vnto death, the same is said, my life draweth neare to hell, &c.*

August. in Psal.
87.

12. These

12. These words (*in hell*) are not expressed, because the Replyer groundeth no argument vpon them: but onely by setting downe the first words, hath reference to the whole prophesie there contained: for in other places, where there was cause, he omitteth them not, as *Limbom. p. 74.*

13. Though the Hebrew word *sheol*, is indifferently taken sometime for hell, sometime for the graue: yet in this place, *Act. 2. 27.* the Replyer contendeth thoroughout that whole discourse, that it signifieth the graue: and therefore to say, *he translateth it hell*, is according to his vsuall manner, to fitten and forge of him.

14. The Replyer citeth not the words of the text, *Rom. 1. 3.* but onely sheweth, that there is an opposition betweene the flesh and the spirit: and therefore there was no cause to adde those words (*of sanctification*) no more then other words of the text.

15. As though it be not an vsuall phrase in Scripture, to say, *ἐν πνεύματι, in spiritu*; when it must be vnderstood, by or through the spirit: as *Eph. 2. 22. In whome ye also are built together, to be the habitation of God (by the spirit:)* so read, not Beza onely, but Vatablus, the Syrian interpreter, the Geneva, and the authorized English translation: let him accuse these also of violent intrusion.

16. But the Apostle also saith in an other place, *that Christ once suffered for sinnes, 1. Pet. 3. 18.* the figure 2. might easily be mistaken for 3.

17. Christ by Noah preached: the one as the author, the other as the Minister: so both may wel stand together, *S. Peters* text that speaketh of Christ, and the interpretation, that applieth it to Noah. If any make the Apostle a liar, it is himselfe that corrupteth his sense by a false interpretation: and maketh him to speake that, which he neuer intended.

18. Though the preaching of the word vnto vnbelieuers is thorough the hardnes of their heart, the saour of death vnto death: yet the principall and onely ende in re-

12. Imputation.

Corruption of Scripture vntuly objected

16. 61. 1.

Epist. 99.

spect of God, is the comfort and conuersion of men: the hardening of the heart is effected accidentally by the word, and is not the proper ende thereof. This is euident by that prophesie of *Isai* of Christ; *The spirit of God is vpon me, &c. he hath sent me to preach good tidings to the poore.* And this is *Augustines* reason, that if there be preaching in hell, *some may be conuerted and beleue in hell:* to say therefore, *to what purpose should Christ be thought to preach to the spirits in hell, &c. then for their comfort and deliuerance,* is no contradicting of the Scriptures, but a manifesting of his ignorance, that knoweth it not.

3. b. p. 105.

19. And is it not sufficient if one Euangelist haue those words? and is it not lawfull, what is wanting in one, to supplie out of an other? But it can haue no excuse, to clippe the Euangelists words, as he doth: *whatsoeuer is giuen vnto you at the same time, that speake,* saith Saint Marke: but he citeth the place thus: *that which shall be giuen you, that speake.*

2. b. p. 35.

20. And is he so captious, that he could not, or would not see, that the omission of this word (*were,*) was a meere oversight in the setter, and therefore the Replyer hath amended it among the *Errata* before Limbomastix. And this (poore-blinde pryer) might haue obserued the like scape in his owne blotted lines: where he thus writeth; *where the soules of sinners wont to be tortured, for, were wont, &c.*

21. This is a small exception to the Geneva translation, to take the present tence for the preterperfect: especially, seeing the Apostle so readeth, *αυαβας, ascending,* Eph. 4. 8. and the same tence with the Hebrewes, serueth both for the present, and time past: as Psal. 68. 19. from whence S. Paul borroweth that testimony.

22. These words *τῆς γῆς*, are englished in the translation: but the words in Greeke it was not pertinent to re-peat; because all the force lieth in the other words, *ἐν τοῖς κατωτάτοις.*

23. 1. The Replyer citing those words of the Apostle, to prooue the *inward afflictions*, had no cause to repeat the rest, which speake of his *glorying and reioycing in Christ*: but onely so much, as was to the purpose. 2. Hee refuseth not *Chrysostoms* exposition, though by ^a him ^{a See before} much mis-alleged; neither doth it make against him: for ^{Imput. 11. Re-} that inward *resolution and preparation of the minde*, daily ^{crim. 3. Chry-} beeing in expectation of death, was it not an inward affliction and temptation? to suffer death, I hope hee will not deny to be an affliction: then the daieily expectation of death, being inward, must be an *inward affliction*. 3. Neither are those words cited, to prooue that Saint Paul *died the death of the soule*, but for the similitude of the phrase. Hee might else-where haue further seene the Replyers meaning, expressed in this manner: *As the body is not said* ^{Synops. p. 97.} *onely to die, when the soule departeth from it, but when it is pressed with deepe and dangerous afflictions, which threaten death: as Paul saith, I die daily: so the soule may be said after a sort to die, not only when it is finally seperated frō God, but perplexed with the horror and feeling of Gods wrath.* 4. It followeth not, because Paul had inward ioy and consolation, therefore he had not *inward afflictions*: for speaking of terrors within, he addeth, *God which comforted the ab-* ^{2. Cor. 7. 6.} *iect, comforted vs, &c.* His inward afflictions and terrors, were tempered with inward ioy and comfort also: here is neither dishonour done to Paul, nor contumely to the spirit, vnlesse it bee by his contumelious and slanderous mouth.

Such are this Cauillers exceptions, to the Replyers allegations of Scripture, as we haue seene; wherein I doubt not, but that hee hath rather shewed himselfe a wrangler, then the other a corrupter: for although in the citing of other forraine testimonies, greater liberty may bee vsed; as *Hierom* saith hee did in interpreting of Greeke Authors, *Hierom. Pam.* *Non verbū de verbo, sed sensum exprimere de sensu: not to* ^{mach. de optim.} *expresse euery word, but the sense by the sense: yet in alled-* ^{gener. interpre-} *ding* ^{tand.}

12. Imputation.

Corruption of Scripture vntreuely obieced

ging Scripture, we must hold vs to the very words: where, as he againe saith, *Verborum ordo & mysterium est: there both order and mysterie is in the words.* But had hee beene sincere himselfe in alleadging of Scripture, hee would not haue beene so suspicious of another; according to that saying, τὸ κακίας ἐλεύθερον καὶ ὑποῤῃσθαι κακίαν ἀργότερον: *A wit free from enill, is slowest to suspect enill.* Now then it followeth to shew, what a pregnant wit, and ready facility he himselfe hath in corrupting of Scripture.

The Recrimination.

- 2.b.p.56. 1. That place, 2. Timoth. 2.5. he citeth thus: οὐδεὶς στεφανῶνται, ἐὰν μὴ νομίμως ἀθλήσῃ: *no man is crowned, vntlesse he strine lawfully*: whereas these are the Apostles words; ἐὰν δὲ καὶ ἀθλήῃ τις, &c. *If any man strine, hee is not crowned, except he strine lawfully*: where for any man, he putteth no man.
- 2.b.p.83. 2. For ἐν ψευδαδέλφοις: *perrils among false brethren*: he readeth, ψευδαδελφία, *false brotherhood*: beside, he quoteth 2. Cor. 12.26. for 11.26.
- 2.b.p. 158. 3. Hee thus vnreuerently speaketh of the Scripture: *which shewes your state wholly dependeth vpon shifting; first from the newe Testament to the olde, from the olde to the newe, and from the new to the olde againe*: thus he profanely calleth the comparing of the newe Testament with the old, shifting.
- 2.b.p. 202. 4. He corrupteth the sense of the Apostle, vnderstanding his words, *of beeing partakers of the diuine nature, of participating with his godhead*: which is onely meant of a similitude and likenesse vnto God, not in substance, but in qualitie, in flying the corruption of the world, as the words following shew: which thing was well expressed by *Iustinus Philosophus*, that the end which a Philosopher propoundeth to himselfe, *is to be like vnto God, as neere as may be.*
- 2.b.p. 202. 5. Christ saith, *Where I am, there shall also my seruant be,*

ὁ παρὲς θεὸν ὁμοί-
ως καὶ τὸ θε-
οῦ.

be, Iohn 12.26. he thus addeth vnto it; *where I am (now) there shall my seruant be (hereafter.)*

3.b.p.3.

6. *I goe to prepare a place for you, (and though I goe to prepare a place for you) I will come againe,* Iohn 14.2.3. all this inclosed he leaueth out; and here he ioyneth himselfe two verses together, which he before called patching: *Accusat. 8.*

3.b.p.4.

7. *Ye shall lie downe in sorrow, Isay, 50.11. hee readeth, ye shall sleepe in affliction and sorrow.*

3.b.p. 138.

8. Saint Peter saith thus, *searching, when, or what time the spirit, which testifed before of Christ, which was in them, should declare the sufferings (which should come) vnto Christ, &c.* 1.Pet. 1.11. he clippeth the text, saying, *the spirit prophesied before of the afflictions of Christ.*

3.b.p.93.

9. For, *wisdomme calleth or preacheth in the high waies,* Prou. 1.21. he readeth, *wisdomme is preached, &c.* see before *Imput. 5. Ac. 3.*

3.b.p.107.

10. *This Iesus hath God raised up, whereof we are all witnesses,* Act. 2.32. he corruptly addeth to the text, *this is that Iesus, whom God hath raised up (from death, and hell) whereof we are all witnesses.*

3.b. p. 180.

11. He quoteth for that place before recited, Act. 1.9. *where there is no such thing.*

3.b.p. 180.

12. *Lest I sleepe in death,* Psal. 13.4. *lest at (any time) I sleepe in death,* saith he: where he addeth, *at any time.*

3.b.p.138.

13. *Thou art Lord alone, thou hast made heauen, and the heauen of heauens,* Nehem. 9. 6. but he readeth, *Thou Lord, hast made heauen and the heauen of heauens.*

3.b.p.86.

14. Againe, in the same place, *thou preservest them all, and the host of heauen worshippeth thee:* but he addeth, *thou preservest them all (in their beeing,)* and hee leaueth out that which followeth.

3.b.p.86.

15. Hee profanely scoffeth at Scripture; whereas that place of Peter is alleadged, *Noe the preacher of iustice:* hee scoffingly inferreth, *Noe is no sooner formed a Carpenter, but he is presently a reformed preacher.*

3.b.p. 108.

16. Whereas

12. Imputation.

Corruption of Scripture vntreuely objected

16. Whereas Saint Peter saith, *Noe the eighth, a preacher of righteousness*, 2.Pet.2.5. hee clippeth the words,
3.b.p.108. *Noe the preacher of iustice. ibid.*

17. He shall not preserve the ungodly, Iob.36.5. but hee readeth thus, *thou wilt not preserve*: changing the tence.
3.b.p.86. 3.b.p.86.

18. Saint Iames thus writeth, *to receiue with meekenes, the word, that is grafted in you, which is able to saue your soules*: Iam.1.21. he audaciously changeth the person, reading thus, *to receiue with meekenesse, the word engrafted in them, which is able to saue their soules*.
3.b.p.87.

19. Againe the same Apostle: *Let him knowe, that hee which hath conuerted a sinner, from the error of his way, shall saue a soule, &c.* Iam.5.20. but he thus mangleth this place, *He that conuerteth a sinner from the way wherein he erreth shall saue his soule, &c.* In this one place, he clippeth off the first clause, *Let him know*: hee changeth the tence, *conuerteth, for hath conuerted*: and addeth these wordes, (wherein) and (his.)
3.b.p.88.

20. Our Sauours words are, *when they lead you, and deliuer you vp, take ye no thought afore, neither premeditate what ye shall say, but what soeuer shall be giuen vnto you, &c.* Mark.13.11. he thus boldly corrupteth the text, *when yee shall be lead, & deliuered vp into their hāds, take no thought what to speake, but that which shall be giuen, &c.* 3.b.p.104. where he both changeth the actiue for the passiue: for they shall lead, and deliuer: he readeth, *shall be lead and deliuered*: he addeth (into their hands) and clippeth away (neither premeditate.)

Foule corrupting of Scripture.

21. Reproouing the Obiecter, for leauing out the word *mourning*, in citing that place, Gen. 35.37. he himselfe committeth the very same fault: the text truly alleadged (saith he) is this, *I will goe downe, &c. to my sonne mourning*: where he leaueth out, *into the graue*.
1.b.p.12.

22. Exod. 1. 22. the text is, *Pharaoh charged all his people*: he readeth, *all the people*: leauing out (his.) 1.b.p.30.

answered, and returned.

12. Imputation.

23. Ezech. 13. 19. the text is, *will yee pollute me among my people (for handfuls of barlie, and peeces of bread?) &c.* 1.b.p.30. where he leaueth out all the last enclosed clause.

24. Ezech. 18. 27. the text is, *when the wicked turneth away from his wickednesse (which he hath committed) and doth that which is lawfull and right: hee in alleadging this Scripture, leaueth out (which he hath committed.)* *ibid.*

25. Numb. 22. 33. the Angel saith thus, *And the Asse saw me, and turned from me now three times, or else if shee had not (turned from me) surely I had euen now slaine thee, &c.* he clippeth the text thus; *The Asse saw me, and turned from mee now the third time, and if shee had not, I had surely slaine thee, &c.* where these words enclosed (turned from me) in the second place, are omitted: and he putteth 1.b.p.30. the (third time) for (three times.) *ibid.*

26. Beside, all these places are falsly quoted: as Ezech. 13. 18. for 19. Ezech. 18. 72. for 27. Psal. 41. 12. for 41. 2. Numb. 22. 32. for 33.

Now concerning this vnfaithfull and fraudulent handling of Scripture, I will not giue such an harsh sentence, as Ambrose doth vpon some: *Qui Scripturarum fidem destruit, destruitur ipse: hee that destroyeth the faith of Scripture shall be destroyed himselfe: as it is said, hee that remooueth an hedge, a serpent shall bite him: or as hee censureth them that had rased out certaine words of Scripture: Illa* Lib. 3. de spiri, cap. 11. *litura de libro vite nomina vestra delet: that blot doth blot your names out of the booke of life.* But yet that saying of Epiphanius may be applyed vnto him: *non ita interpretantur, ut scripta sunt, sed id volunt significare, quod ipsi sentiunt: they do not so interpret (Scripture) as it is written, but they will haue it to signifie, as they imagine: Of this number is the Confuter, who by this time may perceiue his owne fault, which he hath not healed, by supposing another to bee like faultie with himselfe: for it is a good saying, οὐδὲς ἑαυτοῦ καὶ δι' ἑαυτοῦ ἰᾶται: that no man healeth one will by another: neither is one mans fault redressed by anothers.*

B b 1

But

12. Imputation.

Corruption of Scripture vntreuly objected

Hou. 24. 31.

But it is nowe high time to leaue weeding anothers ground; time is better spent in setting of good plants, then in weeding of thistles: *I passed* (saith the wise man) *by the field of the slouthfull, and by the vineyard of the man destitute of understanding, and loe, it was all growen ouer with thornes, &c. I looked vpon it, and receiued instruction.* And this instruction may we receiue, by viewing this thornie field, wherein this simple workeman hath solaced himselfe, that such badde tillage sheweth the husbandman not to be very good: It is odious and a thanklesse office, still to be scoring out mens faults; therefore I say with *Tullie*, against *Sallust*. *finem dicendi faciã, sapius enim vidi grauius eos offendere animos auditorum, qui aliena vitia aperte dixerunt, quã eos, qui crimen cõmiserunt: mihi ratio habẽda est, non quid (Sallustius) merito debeat audire, sed vt ea dicam, si qua ego honeste effari possim.* I wil make an ende of speaking, for I haue often seene, those more grieuously to offend the hearers minds, which openly told of others faults, then they which committed them: therefore I must haue regard, not what hee is worthy to heare, but what I may with credit speake. *Diogenes* beeing reprooued for going into an vncleane place, made answere, *εἰσέρχεται καὶ ὁ ἥλιος, ἀλλ' οὐ μαινέται*: that *the sunne doth enter likewise into such, but is not defiled.* But I dare not say so: I feare rather, lest by raking long in a stinking puddle, some euil saueur should remaine. Hitherto I thought it needfull to shape a wrangler an answer, that he might know himselfe, and reforme his error; not to that ende, as *Sallust* said to *Tullie*, *Si quam voluptatem maledicendo capisti, eam male audiendo amittas*: that if you haue taken any delight in speaking euill, you may loose it againe in hearing euill: for my care hath beene, not, in reproouing him, to commit that my selfe, which I note in him worthy of reproofe, his owne tearmes I might returne, and quicke and tart speech differeth from rayling: but I wish vnto him the like sober mind that *Gennadius* noteth to haue beene in one *Seuerus*, who

beeing

Gennad. catol.
script.

beeing seduced by the Pelagians, *Agnoscent loquacitatis culpam, silentium usq; ad mortem tenuit, ut quod loquendo contraxerat, tacendo penitus emendaret*: did acknowledge his talkatiue fault, and held his peace till he died; that what he had committed in speaking, hee might amend in keeping silence. But if he finding himselfe nettled shall begin to stirre, and beeing rubbed on the galled backe, fling out his heeles againe, I will rather choose, by silence to set him vp as a tired hackney, in his owne durtie stable; then to play the iade, in kicking again at him. I haue lost too much time already, from other more profitable studies, though I spend no more so: yet if he minde still to brabble, and contend about words; I say with the Apostle, *If any man list to be contentious, we haue no such custome, nor the Churches of God.* He shall plaie his prizes alone for mee, and mooue laughter vpon his stage of vanity; for if the Replyer should set his foote to his, and take vp the gauntlet vpon euery rawe fencers challenge; it might be said of them both, as *Demonastes Cynicus* of two wrangling disputers: *Alter mulget hircum, alter supponit cribrum: the one milkes an he goat, the other putteth under a sieve.* The truth needeth no defence, and as our blessed Sauour best answered Pilate with silence, so hee knoweth how to grace the truth in his members, that loue the truth, euen when they hold their peace: and so I say with *Ambr. Ambiat defendi, qui metuit superari: let him seek defence, which is afraid to be ouercom.* *Melior est causa, qua non defenditur, & probatur: the cause is so much the better, which is not defended, and yet approoued.* And so to conclude, if he be disposed yet to busie himselfe further, I send him that sentence of *Epiphanius* for a posie, *This is naturally graft in such as are ginen to error, ut contra eos pugnent, qui ipsos redarguunt: to fight against those which doe reprove them.*

1. Cor. 11. 16.

Ambr. serm. 49.

Epist. Epiph. ad
Synod. Con-
stantin. 5. ad. 1.

FINIS.

Soli Deo honos & gloria.

Γενέσθω ὁ θεὸς ἀληθὴς, καὶς δὲ ἀνθρώπων Ἰησοῦς:
Let God be true, and enery man a lier: Rom. 3. 4.

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